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EDITED BY GEORGE PECK, D. D.

- ART. I.—1. *Report on Education in Europe to the Trustees of the Girard College for Orphans.* By ALEXANDER DALLAS BACHE, LL.D., President of the College. Philadelphia: 1839. 8vo. pp. 666.
2. *Biography of Stephen Girard, with his Will affixed.* By STEPHEN SIMPSON. Philadelphia: 1832. 12mo. pp. 316.
3. *Proceedings on the laying of the Corner Stone of the Girard College for Orphans, with the Address pronounced on that Occasion.* By NICHOLAS BIDDLE. Philadelphia: 1833. 8vo. pp. 28.
4. *Communication from the Board of Trustees of the Girard College for Orphans, to the Select and Common Councils of Philadelphia.* Presented July 16, 1840.
5. *Report of the Special Committee, appointed by the Common Council, on a Communication from the Board of Trustees of the Girard College,* THOMAS S. SMITH, Chairman. Read in Council, Aug. 27, 1840. Philadelphia: 1840. pp. 53.

OUR principal object in the present article will be to present our readers with a brief view of the contents of the valuable work which we have placed first at the head—Dr. Bache's Report on Education in Europe. Preliminary to this, however, we shall notice, as concisely as possible, the life of the remarkable man whose unparalleled munificence has laid the foundation of the greatest charitable institution in our country; and we shall dwell for a moment on those features of the proposed institution which are already developed, and which seem to us to require comment, on account either of their good or evil tendency.

STEPHEN GIRARD, merchant and mariner, as he styles himself in his will, was born at Bordeaux, in France, on the 24th day of May, 1750. Little is known of his parents or early education, ex-

cept that the former were in humble circumstances, and the latter was limited to the simplest rudiments. When about ten years of age, he left France, in a vessel bound for the West Indies, as cabin boy, in which capacity he shortly after arrived at the city of New-York, and was engaged for several years afterward in trading between that port and New-Orleans, as an apprentice and seaman. In 1769 he removed from New-York to Philadelphia, and commenced business on a small scale in Water-street, and in the following year was married to the daughter of a shipbuilder, living in the same street. The marriage appears to have been unhappy; he had but one child, who died in infancy, and his wife subsequently became insane, and died in the Pennsylvania Hospital. Up to the year 1776 he was engaged in trade to St. Domingo, which was suspended by the war, and resumed again in 1780. Two years afterward he took a lease, for ten years, of a number of buildings in Water-street, at a low rate, with the privilege of renewing again after the expiration of the term; and although the owner would gladly have been released from the obligation, Girard, true to the principles which he afterward more fully developed, insisted on claiming his right, and the large profit derived from the rent of these stores is thought to have laid the foundation of his immense fortune. For some years he traded in partnership with his brother John, but the irascible temper and indomitable self-will of Stephen, combined with other causes, induced a separation in 1790, at which time his property amounted to but thirty thousand dollars. After this separation the wealth of Girard increased with wonderful rapidity: his genius for trade, untrammelled by any connection with others, manifested itself in great enterprises, which were continued for a long series of years, and attended with almost uniform success. His prudence, skill, and foresight, enabled him to anticipate the course of events in trade, and soon obtained for him the character of a fortunate man. An instance of his good luck, as it was termed, was the fact of his having two vessels at St. Domingo at the time of the negro insurrection, during the excitement of which, many of the inhabitants hurried their property on board of the vessels in port, and were afterward massacred by the slaves. The property unclaimed, of course, fell into the possession of the ship-owners; and the amount which remained in the hands of Girard, after all possible efforts had been made, without success, to discover

the heirs, exceeded, it is supposed, the sum of fifty thousand dollars. He entered into the India trade about 1790, and shortly after built several ships, the names of which—Voltaire, Montesquieu, and Helvetius—may serve as some index to the prevailing character of his mind.

Up to the year 1793, memorable in the annals of Philadelphia for the violence with which the yellow fever raged among its population, Girard was only known as a painstaking, industrious man, and a successful merchant. So far from being considered benevolent, his general habits of economy, and the entire absence of any thing like generosity in his character, had procured for him the reputation of selfishness. But, at this time, the conduct of Mr. Girard, from whatever motives it originated, bore the outward form, at least, of the purest and most self-sacrificing philanthropy; and he deserves, and should receive, the highest tribute of admiration and praise for these noble and priceless services to his distressed and dying fellow citizens, rendered, too, in the midst of universal terror and alarm, when, in the minds of most men, all humane and kindly feelings vanished, and the intensely selfish impulse of self-preservation took the place of benevolence and love. The following passage is quoted by his biographer, from a pamphlet by M. Carey, Esq., himself one of the noblest of those who stepped forward in that time of pestilence, and risked their lives for the good of their fellows, in which he gives an account of the ravages of the disease, and commemorates the names of those who united with him in deeds of mercy:—

“At the meeting on Sunday, September 15, a circumstance occurred, to which the most glowing pencil could hardly do justice. Stephen Girard, a wealthy merchant, a native of France, sympathizing with the wretched situation of the sufferers at Bush-hill, voluntarily and unexpectedly offered himself as a manager, to superintend that hospital. The surprise and satisfaction excited by this extraordinary effort of humanity can be better conceived than expressed.” “The perseverance of the managers of that hospital was equally meritorious with their original magnanimous beneficence. During the whole calamity they have attended uninterruptedly, for six, seven, or eight hours a day, renouncing almost every care of private affairs. Stephen Girard, whose office was in the interior part of the hospital, has had to encourage and comfort the sick, to hand them necessaries and medicines, to wipe the sweat off their brows, and to perform many disgusting offices of kindness for them, which nothing could render tolerable but the exalted motives that impelled him to this heroic conduct.”

From this time, up to the year 1812, Girard followed his mercantile business with unremitting activity; superintending, in his own person, the vast and complicated operations of the trade that grew up around him, and surprising all men by the extent of his schemes, the magnificence of his enterprises, and the grandeur of their results. At the same time, he was noted for his habits of strict economy; no useless expenditures were known about his person, houses, or ships; no extravagant salaries were paid to clerks or agents; no idle generosity, as he would have called it, diminished his means; but every avenue to wealth was opened and pursued, while every possible drain upon his property was effectually closed. Without children, without friends, almost without feeling (where money was concerned) for the wants of men, with no ear for the cry of poverty, and no heart to sympathize with wo, he was determined to be rich; the ambition grew up in his soul, strong and impulsive, to be distinguished for his wealth—and rich he became, for what was to prevent it?

In the year 1812 he assumed a new character, and to the name of the great merchant resolved to add that of the great banker. The charter of the old bank of the United States having expired, and its business being wound up, he determined to purchase the banking house, and to continue the operations of the institution on his own private account. On the 12th of May, in the year above mentioned, he commenced business with a capital of one million two hundred thousand dollars, to which, in the following year, he added one hundred thousand dollars more. So vast had been the increase of his wealth in twenty years, that he was able to accomplish this object without any material interference with the regular course of his mercantile business. From this time, to the period of his death, the bank continued in operation, and was of great service to the business community of the city of Philadelphia. Its credit was never shaken; his promise to pay was never violated; no note was ever presented at his counter that was not paid in specie, when specie was required. His ships continued to visit every land, and to bring home to his warehouses the richest and most timely freights: the products of every clime, the rich harvests of one land, and the famine of another; the peace and prosperity of one country, and the wars and bloodshed which devastated others, all were made tributary to his wealth and ministers to his

ambition. In his later years, according to the usual turn of human pursuits, the passion for building seized him, and, under his magic spell, old tenements vanished to make way for lofty warehouses; new streets were laid out, and whole blocks of dwellings arose in every quarter of the city. His health continued to be good; his vigorous frame and temperate habits enabled him to perform an amount of labor that would have destroyed an ordinary constitution; and, with untiring energy, he continued to direct the whole machinery of his vast estate, almost to the end. He hardly knew what bodily affliction was until the year 1830, when he met with an accident in crossing the street, from the careless driving of a market wagon, which confined him for some weeks, and which evidently contributed much to the breaking up of his constitution. In December, 1831, he was attacked with a prevailing influenza, as it was termed, which put a period to his existence on the twenty-sixth day of the month, in the eighty-second year of his age. The disease seized upon his brain, so that he was ignorant of his real condition when the last enemy came upon him. His biographer tells us, that "but a short time before he died, he got out of bed and walked across the room to a chair; but almost immediately returned to his bed, placing his hand to his head, and exclaiming, '*How violent is this disorder! How very extraordinary it is!*' These were the last words he spoke to be understood, and, soon after, he expired; thus verifying the opinion, which he had always entertained, that nature would remove him from this scene of existence, as she had brought him into it, without his care, consciousness, or co-operation."

A few remarks upon the character of Mr. Girard will close this desultory notice of his life. He was naturally a man of strong passions; his anger was easily excited, and sometimes became almost ungovernable; his appetites were strong, and were freely indulged, except when indulgence would interfere with business; and, on the whole, his physical constitution was such as seems to be essential to great eminence in any line of life—powerful and energetic in all its operations. Without such a constitution he might have been less irascible and more kindly, but without it he could not have performed, as he did through the whole course of his business life, the labor of three or four common men. The most that can be said of Girard's *moral* character is, that he was a good citizen, that he violated no laws, deprived no man of his

property, was just and upright, to a great extent, in all his dealings, and never applied his vast wealth either to oppress individuals or to injure the community. On the other hand, there are instances on record of his stepping forward in times of great public distress to relieve the wants of government by large loans, which other men were unwilling to subscribe. Such a case occurred during the late war, when the national treasury was empty, and government offered, in vain, a small loan of five millions, at seven per cent., which the capitalists were unwilling to touch, and which was finally taken, entire, by Mr. Girard. Another instance of public spirit, of a similar character, occurred in 1829, when he loaned the governor of Pennsylvania one hundred thousand dollars, on the personal credit of the executive, before the loan was authorized by the legislature. Whether these actions were dictated by an enlarged foresight, which had in view the welfare of the community, or by an ambition to do great things, or, by a narrower policy, to prevent any loss that might accrue to his own estate from the prostration of business and the depreciation of property; in any view of the matter, Girard should have the credit of these patriotic and praiseworthy actions, for such they certainly were. But, with all the praise that is due to the good deeds of Mr. Girard, we must yet, in justice, present his loose moral character, in connection with the fact of his being an infidel in religion, as the former is a most instructive commentary upon the latter. We are told by his biographer, that he was an "utter unbeliever in all modes of a future existence, and rejected, with inward contempt, every formulary of religion, as idle, vain, and unmeaning;" that he was known "to be totally irreligious; and to attempt to conceal what is notorious, would be to suppress one of the most extraordinary features of his character, without adding vigor to the cause of religion, or giving force to the precepts of virtue." The principal authors in his small library were Rousseau, Helvetius, and Voltaire; and whatever opinions he possessed on religious subjects seem to have been drawn from these sources.

After such an exposition of his religious opinions we do not need to be told that licentiousness and profanity were among the vices of Girard; while benevolent and charitable feelings were not among his virtues; that most actions of his life were the result of cool and deliberate selfishness; that friendship was a stranger to his bosom,

while love never played around his icy heart. But it is an ungrateful, even though it may be a necessary task, to record the unhappy fruits of infidelity, so practically and so prominently exhibited. Let us turn from the moral to the *intellectual* character of the man, where we shall see much to admire and to imitate.

We have already seen that he was possessed of talents of a high order, as, indeed, no indifferent abilities would ever have enabled him to surmount the difficulties that encompassed him when he commenced his career, a stranger, without friends, in poverty, and even without the rudiments of a commercial education, and to continue, for so many long years, a course of almost uninterrupted success, until the final consummation of all his desires and aspirations was obtained, in the enormous and almost unparalleled wealth which the wand of his own industry had called into being. We have always admired the character of the adventurous and skilful merchant; and when these qualities are crowned with splendid success, as in the case of Girard, there is no reason why the power of genius should not be recognized in the handiwork of the merchant, as well as in the productions of the pencil or the chisel, in the triumphs of the sword, in the creations of the poet, or in the discoveries of the philosopher. The keen sagacity, the comprehensive judgment, the ready memory, the prompt decision, and, perhaps more than all, the unhesitating boldness that must be employed by the men whose commercial enterprises involve their whole possessions, and whose plans and projects are limited only by the extent of the habitable world, are some of the highest and most powerful attributes of the human mind; and all these were possessed by Girard to a degree perhaps unrivaled in his age. It could not be but that such a man would feel keenly the want of an early education, though his pride prevented him from exhibiting any such feeling during his life, and, perhaps, the very consciousness of his inferiority in this respect may have increased the enjoyment of his success, and given zest to his delight in surpassing, beyond all bounds, the well-trained and highly educated merchants of the city of his adoption. But though he did not turn aside from the straight line of his daily and unintermitting toil to devote himself to any systematic efforts for the diffusion of education, although he was never so much as heard to intimate, during his life, a design of appropriating any portion of his vast wealth to such objects, it is

clear from the result that his mind had long dwelt upon the subject, that his own wants and deficiencies had made no slight impression upon him, and that, solitary as he was, and aloof as he held himself from the ordinary sympathies and fellowships of men, the secret fountains of human feeling were not altogether dried up within him, nor the kindly affections of our nature entirely uprooted from his heart. The following passage from his will is interesting, both as confirming the remark just made, and as illustrating his own views of the necessity and advantages of early education :—

“And whereas, I have been for a long time impressed with the importance of educating the poor, and of placing them, by the early cultivation of their minds, and the development of their moral principles, above the many temptations, to which, through poverty and ignorance, they are exposed ; and I am particularly desirous to provide for such a number of poor white male orphan children, as can be trained in one institution, a better education, as well as a more comfortable maintenance, than they usually receive from the application of the public funds,” &c.—*Will, art. xx.*

To give effect to this determination, he resolved to lay the foundation of a *college for orphans*, on a scale sufficiently extensive to afford a wide sphere for the operations of his bounty, and sufficiently grand to attract universal attention, and thus to throw around his name a lustre which his wealth alone could never have imparted. Indeed, we have little doubt that the earnest ambition for posthumous distinction was not inferior to the desire of applying his hoarded treasures to useful and benevolent purposes, in impelling Girard to the course which he pursued ; and, in our estimation, this ambition is a redeeming feature in his character, when thrown into contrast with the mere love of gain, the restless, unsatisfied craving of the miser's heart, which was supposed to be the moving spring of his actions, and the great rule of his conduct, during his long and busy life. If such were really his motives, we think he could not have laid his plans more wisely, in order to insure their accomplishment ; and in this view of the subject, we think that the popular clamor which has been raised against the executors of his estate on account of the grandeur of the edifice which they are erecting, in pursuance of his will, is entirely wide of the mark. These marble walls will doubtless survive the waste of many centuries ; these halls of science will be open and thronged with busy crowds, ages after even the names of most of the petty great men

of the day are forgotten ; and while no other memorial of the great merchant will outlast a hundred years, this school for orphans will remain to perpetuate his name, and to add lustre to his character to the latest posterity. The design of Mr. Girard was, that after his death, to use his own language, "his works should speak for him;" the college was to be a monument of his wealth, munificence, and judgment ; and visions of posthumous glory no doubt crowded up before his ambitious spirit, during the long years, when "without any of the ordinary stimulants to exertion, urged by neither his own wants, nor the wants of others, with riches already beyond the hopes of avarice, he yet persevered in this unceasing scheme of accumulation ; and possessing so much, strove to possess more as anxiously as if he possessed nothing." To continue the beautiful language of Mr. Biddle's Address at the laying of the corner stone :—

"From the moment that foundation stone touched the ground, the name of Girard was beyond the reach of oblivion. He has now taken his rank among the great benefactors of mankind. While letters and the arts exist, he will be cited as the man who, with a generous spirit, and a sagacious foresight, bequeathed, for the improvement of his fellow men, the accumulated earnings of his life. He will be remembered in all future times by the emphatic title by which he chose to be designated, and with which he commences his will, a title by which we ourselves may proudly recognize him, as 'Stephen Girard, of the city of Philadelphia, in the commonwealth of Pennsylvania, merchant and mariner'—the author of a more munificent act of enlightened charity than was ever performed by any other human being." —*Biddle's Address*, p. 13.

Munificent indeed it was ! According to the estimates presented in Mr. Biddle's Address, the sum appropriated for the foundation and endowment of the college will yield, after the completion of the building, an annual income of one hundred thousand dollars ; and if these funds should prove insufficient, provision is made for an application of other portions of the estate to the same purpose, by which the yearly income may be increased to at least two hundred and twenty thousand dollars, the interest of nearly four millions ! Of course the whole community has felt an interest in the application of this immense amount, especially as the purposes for which it was gathered and appropriated bear upon the real or possible wants of the entire mass of society, for no man knows how soon his children may be orphans. The views of Mr. Girard him-

self, in regard to the principles on which the institution should be established, the ends that should be aimed at, and the means to be employed for their attainment, are set forth, in general terms at least, in his will. The education and maintenance of poor white male orphans is the great purpose of the college; the instruction given is to embrace every thing necessary to form a soundly educated man—physical, intellectual, and moral development; all the necessary books, furniture, and apparatus; all the means and appliances of instruction, that ingenuity can devise and wealth purchase, are here to be provided, without stint, and almost without measure; and, finally, competent instructors, teachers, assistants, and other necessary agents are to be employed, and adequately compensated for their services. Such, in brief, are the objects laid down by Mr. Girard in his will, and they all evince the extent of his foresight, and the practical sagacity for which his conduct was so remarkable. But there is another clause of the will which we are bound to notice more pointedly, and in a different strain; and which, if carried out in spirit, is almost sufficient to nullify all the good that the college could accomplish, and make it, instead of being a nursery of virtuous and well-educated citizens, the curse of the republic, as a seminary of vice and infidelity. In the twenty-first article of the will are some restrictions which Mr. Girard considered it his duty to prescribe; one of which runs as follows:—

“Secondly, I enjoin and require that no ecclesiastic, missionary, or minister of any sect whatsoever, shall ever hold or exercise any station or duty whatever in the said college; nor shall any such person ever be admitted for any purpose, or as a visitor, within the premises appropriated to the purposes of the said college. In making this restriction, I do not mean to cast any reflection upon any sect or person whatsoever; but, as there is such a multitude of sects, and such a diversity of opinion among them, I desire to keep the tender minds of the orphans, who are to derive advantage from this bequest, free from the excitement which clashing doctrines and sectarian controversy are so apt to produce.”—*Will*, p. 23.

At this feature of Mr. Girard's scheme the religious public were generally and justly alarmed; for none could mistake the spirit which dictated so unworthy and invidious a restriction, going even to the extent of prohibiting a large class of men from occasional visits to the institution. In view of the peculiar character of Girard, we could have passed over the exclusion of clergymen from the active management of the college, however we might re-

gret the unhappy state of mind which could lead to so unwise and injudicious a course ; but here was so plain and clear an exhibition of the spirit of the man, and of his unmitigated hostility to the religion of Christ, that a thrill of alarm ran through the minds of all good men, from one end of the Union to the other. The sentiment of the Christian world has been, in the poetic language of the book which it is the special duty of Christian ministers alone to expound and enforce : "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace ;" but to the morbid apprehension of Girard, the very tread of a Christian preacher is pollution ; his tidings are only the messengers of contention ; and the atmosphere which surrounds him is tainted by the breath of discord, instead of being fragrant with the sweet perfume of peace ! No wonder, then, that good men were shocked, and virtuous men alarmed, by so open an attack, in so solemn and important an instrument, upon the living ministry of Christ's church, which, if there be any truth in Christianity at all, is the means ordained by its divine Author for the propagation and diffusion of its pure principles ; upon the perpetual watchmen on the walls of Zion, who are bound to mark her bulwarks and her palaces, and to be to the citadel "a defended brazen wall ;" and, through them, upon the ark of the Lord, which it is their high office to carry forward in the world. We confess, for ourselves, that at one time we indulged the most fearful apprehensions of evil from this will and its consequences ; for we were well assured, that the spirit of this restriction, if fully adhered to, would effectually exclude all moral and religious instruction on Christian principles from the halls of the college, and we were not without fear that the experiment might be attempted. But our fears were allayed to some extent, when the trustees of the Girard College were elected, and we found among the number men of the highest moral and religious character ; and it was very soon made manifest, that while the will would be strictly adhered to, it would be interpreted on Christian principles ; and as direction is given that the youth shall be taught the "purest principles of morality," it is very clear that religious men will send the orphans of Girard College to the only source of a spotless morality—the Christian Scriptures. We were further reassured by the following remarks of Mr. Biddle in his Address at the laying of the corner stone :—

"To intellectual cultivation will be added that, without which all instruction is valueless, and all learning the mere ability for evil, that moral discipline which makes men virtuous and happy at their own firesides. When this harmony between the heart and the understanding ceases, mere knowledge is a curse, and men become intellectual statues, with the perfect forms of manly exterior, but cold and selfish, and worthless to the community which endures them."—*Address*, p. 19.

But if any thing could have dispelled our fears in regard to this matter entirely, it was the election, in the summer of 1836, of Alexander Dallas Bache, Esq., at that time professor of Natural Philosophy and Chemistry in the University of Pennsylvania, to the presidency of the college. Knowing, as we did, from personal acquaintance, the high attainments of Dr. Bache, his intimate and practical knowledge of the business of education, and the enlarged and comprehensive intellect which he would bring to bear upon the interests committed to his charge, we were sure that no man could have been found more thoroughly capable of organizing, upon just and substantial principles, so peculiar and extensive an institution. But although these qualifications of Dr. Bache were a ground of assurance that the college would be well organized, so far as the mere object of physical and intellectual education was concerned, it was in our knowledge of the high *moral* character of the president elect that we found the greatest gratification, and, upon this firm basis, we built our hopes that the cause of religion would yet find an ally instead of a foe in the Girard College. Thus far we have seen no reason to forsake these hopes; and, indeed, the volume before us affords abundant confirmation of them, as we shall presently show. We rejoice, then, and we are sure that our readers will rejoice with us, in the knowledge that all the authorities of the college have declared, that morality, "without which," to quote Mr. Biddle again, "knowledge were worse than unavailing," is to be infused into its organization, and make a part of its regular course of instruction, while it is also fully understood by them that this pure and elevated morality is only to be found in the HOLY BIBLE.

The *Report on Education in Europe*, by Dr. Bache, is the result of two years spent by him, under the authority of the trustees of the college, in visiting the principal schools, colleges, and orphan houses of England and the continent, for the purpose of examining and comparing their various methods of instruction and government. We cannot better explain the origin and nature of the Re-

port than by quoting, from the preface, the following letter of instructions to Dr. Bache, drawn up by the committee on scholastic education :*—

" Board of Trustees of the Girard College for Orphans,

" September 19, 1836.

"The board of trustees are charged by the city of Philadelphia to prepare a system of instruction for the Girard College for Orphans. For this purpose they are anxious to have the most accurate information of the best means used for the same purpose elsewhere, and you have been selected to obtain it.

"Your object, then, is to visit all establishments in Europe similar to the Girard College; and as these are found principally, if not exclusively, in England, Scotland, Ireland, France, Belgium, Holland, Switzerland, Italy, Austria, Prussia, and the rest of the states of Germany, these countries will form the natural limits of your tour. Accordingly, all institutions in each of those countries resembling the Girard College, or any others which promise to afford useful information in organizing it, you will see and examine. Your own reflection will readily suggest the points of information desired, and I will, therefore, merely enumerate a few, which may serve as a basis for your own extensive investigation. Of every establishment visited by you, we should wish to know—

"1. Its history, general administration, and the nature and extent of its funds.

"2. Its interior organization and government; the names, titles, and duties of all the persons employed in it.

"3. Who are admitted to it, and the forms and terms of admission, and where it is professedly for the education of orphans who are considered as orphans.

"4. The number and classification of the scholars, and their term of residence.

"5. Their course of studies, in the minutest details, from the commencement to the end of their residence in the institution, with the text books and other works used.

"6. As a part of that course, specially important to the Girard College, we should desire to know the regulations or the practice by which, among a large body of scholars, a portion, after continuing for some time in the institution, are permitted to begin their active career in life, while others, with greater aptitude or greater willingness to learn, are carried up to the higher branches of education. The nature and the mode of that discrimination would be highly interesting, as would also be—

"7. The precise extent to which moral and religious instruction is proposed to be given, and is actually given, and also by whom, and in what form that instruction is conveyed.

* Consisting of Nicholas Biddle, chairman, Dr. J. M. Keagy, J. C. Biddle, S. V. Merrick, and W. W. Haly, Esqrs. Two of these are since deceased, Dr. Keagy, and J. C. Biddle, Esq.

"8. The mechanical arts taught, the mode of teaching them, the models, tools, and implements of all kinds employed, and the manner in which the practice of these arts is mingled with the routine of studies.

"9. The system of rewards and punishments in regard to studies or personal conduct.

"10. The general police and discipline of the school.

"11. The amusements, gymnastic exercises, games of all kinds, uniting instruction with agreeable relaxation; together with the number and extent of the vacations, pecuniary allowance, or personal indulgences to the scholars.

"12. The diet and clothing of the scholars.

"13. The regulations in regard to health, hours of study and of rest, arrangement as to sleeping and eating, and the whole routine of each day's employment.

"14. The expenses of the school, including salaries and all incidents, with the average annual expense of each scholar.

"15. The structure of the buildings, the arrangement of dormitories, refectories, play grounds, and workshops, illustrated by drawings, where they can be procured.

"16. As a proper foundation for similar statistical inquiries in this country, you will collect all the information you can in respect to the proportion of orphans to the rest of the community.

These general heads of inquiry, which you can easily multiply, will indicate the wish of the board that your examination should be thorough and practical. They already possess, or may easily obtain, all that books can teach on the subject. It is your especial duty to study the actual working of the machinery of education; to domesticate yourself, if practicable, in these institutions, and by your own personal observation to distinguish what is really useful from what is merely plausible in theory.

"It is this anxiety that your investigation should be complete, which induces them not to fix at present any period for your return. How much time it may require cannot now be safely determined. They rely confidently on your diligence, and are sure that you will not prolong your absence without ample reason. While, therefore, they are very anxious to open the college with the least possible delay, they deem it so much more important to begin well than to begin soon, that they postpone naming any limit to your stay in Europe, until you are able to apprise them of your progress.

"In respect to the purchase of books and apparatus, mentioned in the resolution of the board, it is not their wish that you should, at this time, purchase a library, or an extensive philosophical apparatus. You will only inquire where they can be best procured hereafter, and, in the mean time, limit your actual purchases to text books and other works used in schools, or which may assist your inquiries, to models, drawings, and such philosophical instruments as may be necessary or useful in opening the college, or which you may deem it expedient to procure in anticipation of the larger collection.

"The materials and information thus acquired you will, on your

return, present to the board of trustees, and at the same time, or as soon thereafter as practicable, you will prepare a final report, with a plan for the government and instruction of the college, the result of all your examination and reflection.

"In the mean time, you will keep the board constantly advised of your movements.

"With my best wishes that your mission may be as pleasant as I am sure it will be useful, I remain, yours truly,

"N. BIDDLE, *Chairman.*

"A. D. BACHE, Esq.,

"President of the Girard College for Orphans."

Under these instructions, Dr. Bache departed from this country in the latter end of September, 1836, and, after having visited the chief countries of Europe which were the most interesting for his undertaking, completed his tour in October, 1838. In the course of the next year, the Report was prepared and presented to the board. The following extract from the introduction will show the comprehensive views which guided Dr. Bache in the course of his laborious tour, and which are developed in the work before us :—

"Whoever has even glanced at the part of the will of Mr. Girard which relates to the endowment of a college for orphans, must have perceived that he intended no ordinary orphan asylum to be created with the immense fund which his liberality intrusted to the authorities of the city of his adoption. Mr. Girard has put himself in the place of a father to the orphan, and has determined that talent shall have all the opportunities for development, by education, within the reach of children the most favored by the circumstances of their parents. A due execution, therefore, of the instructions of the scholastic committee, required not merely an examination of orphan houses and elementary schools, but of the various modes of education and grades of instruction. This task I undertook with real distrust of my power to do it justice, notwithstanding the encouragement extended by the choice made of me by gentlemen for whom I entertain a high respect. I must be allowed to say that, in the course of attempting its execution, I have spared no personal exertion, and that, though I regret it was not in abler hands, my conscience acquits me of having wasted any part of the time or means so liberally placed at my disposal by my fellow citizens."

The modest self-distrust which the above extract evinces, while it is perfectly in keeping with the amiable character of the author, is only an additional proof of his fitness for the task to which he was called by the wise choice of the trustees. We may remark here, that the general tone of the work is beyond praise; and

no feature of its spirit is more worthy of notice than the extreme fairness and candor with which all opinions are examined. It is clear, that the love of truth, rather than the desire of confirming any preconceived notions, animated and stimulated all the researches of the author; his design was to study and to learn, and admirably has he accomplished his object, and presented its fruits, in the most luminous and valuable report on education which has yet been given to the world. The general arrangement of the work is clear and philosophical; the style is plain, unpretending, and perspicuous; and although the author expressly disclaims the attempt to sum up conclusions, and to present inferences separately from the facts, there can be found upon almost every page the evidences of his profound thinking upon the subject of education, imbodyed in acute and practical remarks upon the various points that were touched upon in the course of his observations. From these scattered hints and valuable remarks we might easily gather up, and present to our readers, Dr. Bache's views, and the result of his practical investigations, upon the chain of topics which naturally suggest themselves in any general discussion of the principles of education; but we prefer to follow him in the course which he has adopted, and shall, therefore, take up, in order, such parts of the work as may be most interesting, and examine them as our limits will allow.

The Report is divided into two parts; the *first* treats of institutions for the education of orphans and other destitute children; the *second*, of institutions for education in general. In the first part, the establishments selected for remark are the orphan houses and charity schools of Great Britain, the German states, and Holland.

The first chapter treats of the eleemosynary institutions of *Great Britain*. It is worthy of notice, that in the number of its educational charities, orphan asylums, and hospitals, Great Britain exceeds every other country in Europe; and of those in Great Britain, the greater number of well-conducted and well-endowed schools is found in Edinburgh, while the oldest is the celebrated Blue-Coat School of London. We shall quote from the Report some interesting particulars in regard to this last school and Heriot's Hospital in Edinburgh, omitting all notice of the rest from want of room, though, indeed, there is less necessity for noticing them, as they are mostly organized after these two celebrated models.

"HERIOT'S HOSPITAL"

"This noble institution, originally designed for the maintenance and education of poor fatherless sons of burgesses or freemen of the city of Edinburgh, was founded in pursuance of the will of George Heriot, jeweler, dated 1623. By this will Dr. Robert Balcanquhall, dean of Rochester, and master of the Savoy, London, was selected to draw up the statutes for the organization and government of the institution, and to decide upon the plan of a building. By the statutes of Dr. Balcanquhall, dated July, 1627, the government of Heriot's Hospital is vested in the provost, bailiffs, council, and ministers of the city of Edinburgh, and the present building was erected between 1627 and 1650. The charity has been extended to destitute children whose parents are living, and by a late act of parliament the governors have been authorized to erect day schools in the city with the surplus of their income, after supporting the present number of one hundred and eighty pupils in the hospital itself. The building is in the Gothic style, with the irregularities and excess of ornament which it permits, and is beautifully situated, overlooking part of the old town of Edinburgh, and having a fine view of its picturesque castle and of the new town. The court about which the building is erected, serves as a place of play for the boys at certain times; and to give them full liberty in their games of hand-ball, which seem to find more favor among them than regular gymnastic exercises, gratings of wire are placed on the outside of the lower windows, which protect them from fracture. At first the effect of these gratings of wire struck me unpleasantly, but when I saw the great freedom which it gave to the younger pupils in their games, my first impressions were entirely removed." "The new comers are separated for twelve months from the rest of the boys at all times, occupying separate places in church and in chapel, and separate dormitories; taking their meals and exercise, and visiting their relations, at different times from the others. By this regulation it seems to me that the force of good example is made ineffective, and that each new set of boys requires a new training. I am not aware when it was first enacted." "The pupils in general leave the institution at fourteen years of age; if a boy is not fourteen on or before the day for regular dismissal, he remains another year in the institution, and certain pupils are retained until sixteen. The statutes provide that 'hopeful scholars' may receive, for four years, a sum of money to enable them to attend the classes of the high school as a means of preparation for, and to continue their education at, the University of Edinburgh. The institution pays the apprentice fee of such as are bound out, and gives gratuities to those who produce satisfactory certificates of conduct and progress." "On leaving the institution, each pupil receives an outfit of clothing. The boys intended for the university are maintained and clothed, and receive a certain sum per annum." "The corps of masters is divided into resident masters, and non-residents, a good arrangement when the teachers are numerous. There are resident in the house, besides the house-governor, who has charge of the geographical and religious instruction, and of part of the historical course, two mas-

ters of the English branches, a mathematical, and a classical teacher. The non-resident teachers are those of music, writing, drawing, and French. The music taught is church music; and the drawing, that denominated mechanical drawing. The principal labor of teaching the various courses is divided among five masters. Of these, the house-governor teaches three hours every day; the other masters from six to seven hours, besides superintending the studies for an hour, and, in rotation, taking charge of the boys at rising and going to bed, at meals, and by the regulations being even responsible for them during play time. They are thus decidedly overburdened with labor, and the compensation which they receive for this devotion is not such as to attach them permanently to the institution." "The study of Latin begins in the fourth class, or after the boys have been three years in the school. The regulations provide that 'each boy shall have a fair trial of the study of Latin. If upon the average of the first year, he be found in the lowest two-thirds of the class to which he belongs, he shall remain in that class for a second year; and if, at the end of the second year, he occupy no higher place in it, he shall be withdrawn from the study, and shall be engaged in other employments.' The execution of this rule inevitably detains a boy who has not a talent for language two years in a class for which he is utterly unfit, injuring his habits of attention, wasting time which he might otherwise employ to some purpose, and reacting injuriously upon the class. In fact, a considerable number of the boys never, while they remain in the school, get beyond the fourth class, in which the elements of Latin are taught; and of those who pursue the Latin studies, very few succeed in securing the university places. Thus for the sake of the few who can really benefit by the classical courses, the many are employed upon subjects which, to say the least, might better be replaced by others. I am far from being one of those who undervalue classical culture, but I am convinced that to be at all effective it must be thorough, that it cannot be thorough when the instruction is terminated at an early age, and that there are certain minds very little or not at all improvable by language, as there are others similarly related to mathematical studies. If the object of a school were to make professional men, I would have the classical course the rule, and then, consider as exceptional cases those who, from character of mind, want of industry, inability from circumstances to remain sufficiently long in the school, or other causes, were unable to benefit largely by such a course; but if the school has a majority of its pupils intended for trades, I would make the culture of mind depending upon classics the exception. It is easy to see how such a system could be contrived, and there are many institutions on the continent of Europe which furnish examples of the plan."

"Religious and moral instruction.—The positive religious instruction is given by the study of the Bible, the evidences of Christianity, and the Catechism of the Church of Scotland. Family worship also is held morning and evening. On Sunday, in addition, the pupils are occupied one hour in the morning in the study of the Church Catechism, or of a Bible lesson or hymn, which they recite in the evening, and they attend church twice during the day. Besides this, the discipline of the school,

repressing what is amiss, and encouraging virtue, acts, of course, powerfully; the example of the elder boys, and the good order which prevails, tend to produce regular habits. The results of this combined moral education are to be found in the records of the character of the pupils, when they are no longer under the fostering care of the institution; and the answers to the queries before referred to, in regard to the conduct of the young men, given by the masters to whom they are apprenticed, and by those with whom they lodge, exhibit these results in a highly satisfactory point of view." "There can be no doubt that it is more dangerous to blunt the sensibilities of a youth to moral reproof, than to harden him by corporeal chastisement. Hence such chastisements may be preferable in certain cases, where reproof has failed, to a continuance of the attempt to correct by admonition. This supposes it to be administered in private, without temper, and as a last resort. Some dispositions are better acted upon by the deprivation of indulgences by confinement, and similar penalties of this class, where remonstrances have failed; while others require something more immediate in its action. In many schools in England, where the rod was once freely used, it has been almost, and in others entirely, laid aside. In schools like these, where the youth is entirely dependent upon the institution, I am fully persuaded that, with proper treatment, it need be resorted to very seldom, if at all. Few dispositions are not open to kindness, especially under these circumstances, and no master has the qualities appropriate to such an institution who prefers the repulsive system to the encouraging. I refer to the example of the English schools because they have held out longest against the modern improvements in discipline, and their relinquishment of such means is a stronger argument than could be derived from the more gentle discipline of the continent. The spirit of kindness between master and pupil which exists in many of the continental schools, the confidence that renders him, as it were, the head of a family circle, are delightful to witness, and insure, better than stripes, the obedience of his pupils. I believe that this species of discipline, which leads the pupil instead of driving him, may be considered as particularly congenial to the American character." "The dormitories are cleaned, the beds made, the arrangements for meals provided and removed, the clothes are brushed, shoes cleaned, &c., by the servants of the institution. These boys, brought up thus to be waited upon, instead of waiting on themselves, must, when they leave school, find their position of attending to the wants of others particularly irksome. Indeed, many of those persons who receive them as apprentices, judging by the awkwardness with which these and other common affairs of life are attended to by them, underrate exceedingly the results of their education. This effect is increased by their ignorance of ordinary life. The masters having no families, those boys who never leave the school have no opportunity of witnessing any other than the peculiar modification of society which the hospital affords, and even those who do visit their friends, form only such an acquaintance with life as a few weeks in each year can give. In the only government school of our country, the military academy at West Point, where youths are re-

ceived whose parents are in all the various circumstances of life, an opposite plan is pursued in regard to the duties of the house and personal police ; and I have reason to know, from personal experience and an extensive acquaintance with its graduates, that the independent habits thus produced are retained by many as among the most convenient results of their early training."—Pp. 15-30.

"CHRIST'S HOSPITAL, OR BLUE-COAT SCHOOL, LONDON.

"*History and building.*—Christ's Hospital was founded in 1552, by King Edward the Sixth, and was opened in the old monastery of Grey Friars, which had been given by Henry the Eighth to the city of London, for the use of the poor.

"The capital is invested chiefly in landed or funded property, the latter being the most productive. The income for the year 1836; deducting moneys paid for stocks, and passed to the building fund, amounted to the enormous sum of three hundred and thirty-three thousand dollars, by no means all of which, however, was absorbed by the current expenses, and these are so various in kind, that they cannot all properly be charged against the education and maintenance of the pupils. There are between thirteen and fourteen hundred children on the charity, the average maintenance of each of whom costs a little over one hundred and ten dollars, and including all expenses, except the management of estates, &c., about one hundred and ninety dollars. The buildings of the institution at London have, in later years, undergone thorough repairs, new ones in a Gothic style, resembling the older ones, have been erected, and the assemblage is now one of the most imposing to be found connected with any similar establishment in the world." "The grammar school is divided into two departments, called the upper and lower schools, each containing three classes, those of the lower school designated as the junior, middle, and upper classes, and of the upper school as great Erasmus, deputy Grecians, and Grecians." "The courses of instruction at this school are more concentrated than in those of Edinburgh, and include more useful branches. Both are liable to the objection that much time is spent upon matters which are not pursued far enough to secure the mental culture which would otherwise result from them, and yet which have no bearing upon the future occupations of the pupils. In reply to this objection, it may be said, that it is impossible to discriminate between boys at this early age, and to discern who have the aptitude for a thorough training by languages, or who will make the future Grecians of the school. That it is difficult may be freely admitted, but that it is impossible I do not believe." "My first position, that it is practicable so to arrange an institution that superior talent shall receive full opportunities for its cultivation, without sacrificing inferior talent by inappropriate instruction, is fully borne out by the experience of some of the orphan schools of Germany and Holland, which I shall hereafter describe. My excuse for so often recurring to this subject, must be found in the fact that this question must be decided for the Girard College by its trustees, and I am therefore most anxious in regard to it." "The deputy Grecians are, during nearly half the time spent in the

grammar school, under the charge of the head master, and study the following authors and books :—In Latin, Virgil's *Æneid*, Ovid's *Epistles*, Horace, *Select Orations of Cicero*, Terence, Valpy's *Exercises*, *Elegantia Lat.*, part second, Kenrick's *Abridgment of Zumpt's Latin Grammar*, Edwards' *Latin Lyrics and Elegiacs*, *Latin and English versification*. Portions of Horace and Ovid are learned by heart and themes are written. In Greek, *Scriptores Græci*, Homer, Demosthenes, Edwards' *Abridgment of Matthiæ's Greek Grammar*, Huntingford's *Exercises*. Portions of Homer are committed to memory. In Hebrew, the *Grammar*. In English, Butler's *Geography*, *Historical Catechism*, *English Poetry*; an English theme, and practice in versification, alternate with the corresponding exercises in Latin." "The Grecians pursue the studies necessary for admission to the universities, and as one of the scholarships belonging to the hospital, or to which the Christ's Hospital boys have the preference at either university, becomes vacant, the eldest member of the class is promoted, his place being filled from the most promising of the deputy Grecians."

"*Moral and religious instruction and discipline.*—We have seen that the instruction in Church Catechism by the masters is one part of the school duties; the reading of the Bible, singing of psalms, graces, &c., and attendance at Sunday worship, are other means of religious instruction, and are very regularly attended to. On Sunday a Bible lesson is learned, and the boys are questioned upon it by the monitors, and the head master reads a lecture after supper. Every night prayers are read in the hall by one of the Grecians and a psalm is sung, after which a monitor reads a short prayer in the wards before the boys retire to bed."—Pp. 65–82.

The notice of the London Blue-Coat School terminates the first chapter. We have given rather copious extracts from the accounts of the two principal orphan houses of Great Britain, so that it is hardly necessary for us to add any thing of our own in regard to them. One or two of the incidental remarks of Dr. Bache call for a moment's notice. His observations in regard to the moral relation of teacher and pupil, confirm us in an opinion we have long entertained, that, at least in elementary schools, the teacher, in order to acquire and preserve a proper moral control over his pupils, should attend to their education *during play hours*, as well as during hours of study and recitation. In order to exercise a just and kindly moral influence over the boy, the master must become familiar with his habits, feelings, and dispositions; must acquire his regard as well as his reverence; and must comprehend, to a certain extent, all the elements and peculiarities of his character. How is this knowledge to be acquired, and this necessary degree

of intimacy secured? Not merely in the school room, for here, even in the freest and best-conducted schools, there must necessarily be a good deal of restraint; the student is always on his guard; a part of his character only can be developed, as his feelings and passions are not allowed to play; he is, as it were, in full *uniform* while engaged in the daily exercises of the school. But he must be seen in *undress* to be known; and there is no opportunity for this so good as when he is freely engaged in those sports and pastimes which call out all his feelings, and in which he exhibits himself according to his true character. And if he find that his teacher enters with spirit into his amusements, and is interested in them, he will very soon acquire a confidence and freedom in approaching him, and an affectionate regard for his person, which can be acquired in no other way. We do not think, then, that Dr. Bache reiterates the opinion too often, that the presence of a teacher in the play ground is essential to the complete organization of a good school, and that in all institutions of the sort it is a bad policy to employ so few teachers that their time must be constantly taken up with the duties of instruction.

In the account of John Watson's Hospital in Edinburgh, the following passage occurs:—

“The uniting of the two sexes in one establishment for education, however favorable it may be at an early age, is afterward attended with so many difficulties, some of which are insurmountable, that the governors of this hospital have gradually diminished the number of female pupils, and the head master would gladly see the establishment divided into two, neither the instruction nor discipline which is suitable to one sex answering for the other.”—P. 41.

The experiment of combining, in the same institution, and, especially, under the same roof, schools for males and females, has been tried also in this country, and, so far as our observation has extended, the general results have not been favorable. In the very nature of things there must be many difficulties in conducting such an institution, and the advantages of the union, plausibly as they have been stated, are not sufficient to counterbalance its dangerous tendencies, unless with a more perfect discipline than can be maintained under a succession of masters. We are aware that in a few instances in this country such schools have been, and still are, successful; but this success has been owing, we think, to the superior qualifications of the individuals who have had charge of them,

and is not a result of the natural working of the system. Our views on this point have been strengthened by recent correspondence with a gentleman who was long at the head of one of the most flourishing seminaries of this sort anywhere to be found, and with others who have had practical experience in such schools, both as teachers and scholars; and we cannot do less than express our clear opinion that the system ought to be discouraged.* Were this the place, or the time, we might set forth more at large the reasons for this opinion, but we are admonished by the space we have already occupied to proceed with a more rapid step.

The *second* chapter of part first is taken up with descriptions of the principal orphan houses of Germany, and the *third*, with an account of those in Holland. These portions of the work are full of valuable and interesting matter, and we should be glad to give our readers a large exposition of their contents, but as we wish to devote more space to the remaining chapters, which treat of education in general, we shall only subjoin a remark or two in this connection, suggested by Dr. Bache's incidental observations. The hints of the author on page 31, in the account of Heriot's Hospital, in regard to the necessity and propriety of boys "waiting upon themselves, instead of being waited upon by others," have been quoted in a former part of this article, and have our entire approbation. No school can be considered as well organized, in which it is not made a leading principle, that every boy shall be his own servant; and in this country, of all others, the advantages which such an early training brings with it, in habits of personal independence, are so great and obvious, that an institution adopting an opposite system hardly deserves to succeed. But while there can be no doubt of the propriety of every student in school and college being his own servant, we cannot speak favorably of a plan which was formerly much in vogue in the great universities of England, Oxford and Cambridge, and which has there almost entirely vanished, but is yet kept up, we believe, in some institutions in this country. According to this plan, the poorer students perform all menial offices

* We are not yet prepared to go the whole length on this point with our able and much-esteemed correspondent. After several years' experience, first as trustee and subsequently as principal of an institution of this class, and a particular acquaintance with several others, though we cannot deny that there are difficulties in their practical operation of a peculiar and delicate character, we cannot acquiesce in the conclusion "that the system ought to be discouraged."—ED.

for the richer and for the institution, such as cleaning boots, carrying wood and water, ringing bells, waiting at table, &c. Now we acknowledge the difficulty of supporting poor students in our schools and colleges, but really we cannot bring our minds to believe that this degrading mode of relief (for such, as society is organized, it cannot but be considered) is not calculated to do great harm to its subjects. A man can do all menial offices for himself, and be independent; but when he does them for another, he becomes servile. The poor student should not be required thus constantly to feel his poverty. Let us not be misunderstood. We have no fellowship with that sickly delicacy that would shrink from honorable poverty; there is true dignity in the character of the young man who is not too proud to avail himself of every means of improvement and assistance in order to obtain knowledge and to fit himself for the duties of life; and it is the duty of those to whom Providence has given the stewardship of wealth to open their hearts and give of their abundance to help these worthy aspirants. And to receive the aid of an education society, either on loan or by gift, is no disgrace. But we mean to say that as society is constituted in this country it is not possible for the student in college who is the servant of his fellows to be their equal, as he ought to be; his self-respect will daily diminish, under the unceasing wear of his unfortunate position; and not even the consciousness of his own merits, or the prospect of advancement before him, will protect him from its unhappy influences.

The *second* part of Dr. Bache's work, which is the largest, and, to the general reader at least, the most interesting portion of the volume, treats of the principal institutions in Europe for *general education*. In regard to the introduction of these into his Report, the author remarks:—

“My investigations would have been incomplete, had they not included public schools in general, and my Report deficient, did it not present to the trustees some account of the institutions for general education in those countries of Europe where it is upon the best footing. From these descriptions various hints may be gathered, and measures suggested, which cannot fail to be serviceable in the general organization or minute arrangement of the Girard College. If this account should further contribute to awaken attention in our schools to improvements which have been introduced abroad, I am sure that the trustees of the Girard College will feel gratified at this useful result of their measures.”—Pp. 153, 154.

These remarks show the propriety of the course which Dr. Bache has pursued, even in regard to the Girard College, and we are glad that it has fallen entirely within the range of his proper duties, to give so enlarged and complete a view of the principal schools in Europe. The periods of instruction, for which schools have been provided, give rise to four distinct classes, embracing all the time from childhood up to the period when education must end, and active life commence. Under these four heads, therefore, of infant, primary, secondary, and superior instruction, the author arranges the various accounts of the diversified institutions which he visited; and we shall now follow him rapidly through his excellent digest of the facts and observations that he has collected.

The *infant school system* has been a fruitful source of discussion and dispute. On the one hand, its invention has been declared to constitute a new era in the history of humanity, and Mr. Wilderspin, who certainly is entitled to the honor, if honor it be, of having first set forth clearly the present system, has been lauded as one of the benefactors of the human race; while, on the other hand, the entire scheme has been denounced as visionary in theory and pernicious in practice. Dr. Bache seems to favor the general principle of the system, as will be seen from the following extracts:—

“I am so fully impressed with the importance of infant education, that I would not feel justified in passing over this period without a brief notice. The infant school system embraces so much of the philosophy of education, has been made so entirely an inductive branch, has been pondered over by so many minds of a superior order, that we cannot fail to derive advantage from a consideration of some of its principles and practical results.” “The necessity for the existence of such schools must vary much in different countries, and hence their not being adopted in all, is no argument against the general principle of infant education. The want of such schools is most felt in a dense and manufacturing population, least in a scattered and agricultural one.”—Pp. 157, 158.

Now while we shall not pretend to say but in dense and manufacturing populations the infant school system may be both necessary and useful, we cannot refrain from expressing our regret that it has ever been introduced into this country, where such necessity can hardly be said to exist. In the crowded cities and towns of Europe, the question may be, Shall the children be neglected, in dirt and poverty, or sent to the infant school? No one would

hesitate to declare in favor of what must be considered the least of the two evils ; and therefore to support the system as a charitable provision for destitute children, who have no opportunities of improvement, and no enjoyment of comfort at their homes. But because all this may be readily admitted, it does not follow that such a plan is necessary here ; and least of all, that it is deserving of encouragement as a general system, designed to bring under its influence, as some of its enthusiastic admirers would tell us, all the infants in the land. We object to the *principle* of the system. Nature and reason both cry out against it. Our hearts have been pained within us, at one of these infant schools, where the poor little babes, scarce able to toddle over the floor, were undergoing training, manœuvring, and discipline, like a military corps ; screaming by note and learning to walk in files and platoons ; and while their little bodies were thus kept in constraint, (for system and rule, disguise them as you will, *must* be constraint to the tender limbs of infancy,) their feeble minds were kept on the stretch continually, by pictures, fables, diagrams, and models. It may be said that this school presented only the bad forms of the system, for the results of which it should not be held accountable. But no modifications can make a bad thing good. A scheme which proposes to take children from their homes “as soon as they can walk,” and to commence then, in a school, under the charge of paid teachers, their moral, physical, and intellectual culture, is in its very essence a violation of the laws of nature. The infant should stay at home until he is no longer an infant. Talk of training, by system, a collection of children of three years of age ! They should grow up in freedom of body and mind, and the attempt to cram knowledge into their little heads is like every other forcing machine in education, dangerous in the extreme. The child need not learn the alphabet until four or five years of age, and if he be intended for a studious life, the brain should not be severely tasked before ten or eleven. The great *moral* defect of the system is that it cuts off domestic education entirely ; homebred virtues are not to be learned at school. In our remarks upon this subject, be it observed, we freely admit that where the children have no homes, and cannot enjoy parental care, the infant school is preferable to the street, as the least of two evils ; but, further than this, we believe the entire system to be founded in error and fraught with mischief.

The five following chapters contain a luminous view of the state of *primary* or *elementary* education in Great Britain, France, Prussia, and Holland ; and these chapters, together with the ninth, on seminaries for the preparation of teachers of primary schools, form one of the most interesting and valuable portions of the Report, especially with regard to the growing wants of our own country. Considered either as the sole education of the mass of the people, or as preparatory to higher instruction, primary education is of vital importance to this republic, as all rational hopes for her prosperity and permanence must be founded on the broad basis of the general diffusion of knowledge and religion among the people. The least democratic politician among us could hardly object to the doctrine of the infallibility of the sovereign people if the conservative influences of a just education were widely operative among them. As yet, the work is hardly begun among us, and much that we have done has been done wrong. Dr. Bache remarks, that

“ In our country at large we have been necessarily more occupied with creating common schools, than with elevating the standard of the instruction given in them. In the mean time, education has been advancing ; and unless we would be untrue to ourselves and to our political institutions, we must gather experience wherever it is to be found, and apply those practical results which are best adapted to our circumstances.”—P. 170.

We are here furnished with a rich storehouse of practical observations, in the proper use of which we may profit by the failures of others, and by adopting those measures which experience has sanctioned, and adapting them to our peculiar circumstances, we may complete our own systems without so great risk of disappointment. It has been unfortunate for us, as is observed by our author, that the elementary schools of Great Britain are in general behind those of other countries with which we are less connected. Indeed, it is only of late years that public elementary instruction has been known out of Scotland, for,

“ In England the establishment of schools has been left to private enterprise or charity, or religious zeal and liberality, assisted, but not efficiently, by appropriations from parliament. The schools for the instruction of the people during week days are still miserably deficient, both in number and kind, and as yet there appears no prospect of concert of effort to bring about a better state of general education. The exertions which have produced, here and there, endowed schools, schools of industry, schools for paupers or adults, though of course

highly commendable, can lead to no general system of national education ; and the same may be remarked of Sunday schools, however good and useful in their particular way. In no country in Europe, I believe, is so much benevolent effort to be met with as in Great Britain, and could it be directed in concert, it is capable of the highest results."—P. 174.

A short chapter is devoted to primary education in France, which is now conducted under the law of 1833, and, though fast advancing, is not yet equal to that of Holland and Prussia. Much improvement is expected from the operation of the seminaries for teachers, which will introduce well-prepared instructors into the schools, and, without doubt, will elevate the character and results of the system with great rapidity.

In Holland, we are informed by our author that the whole range of popular instruction is "worthy of a nation which has ever been distinguished for its virtue and intelligence." Here several important experiments have been tried, among which are, one in regard to the possibility of communicating religious without sectarian instruction ; another, which has resulted in demonstrating the necessity of special schools for teachers ; and a third, the results of which are adverse to the system of mutual instruction. In regard to the monitorial system, the general issue of Dr. Bache's observations is, that where a sufficient number of good teachers can be obtained, the employment of monitors should be avoided ; and, on the whole, this much-vaunted scheme has turned out a splendid failure. It is next to impossible to accomplish a good education in a school where it is adopted ; as even where the monitorial instruction is confined to the lowest classes, the bad habits which are formed, and the mischiefs which result from the indolence, unfaithfulness, and ignorance of monitors, can hardly be remedied by any subsequent exertions of the master.

"The only approach to the monitorial system in the schools of Holland is, that pupils who have an inclination to teach, and who will probably become teachers, are put in charge of the lower classes of the school. There is, however, a very wide difference between the use of a few apprentices to the profession, and that of a large number of monitors to give instruction. I had occasion to observe, however, that in many cases there was a want of life in the younger classes intrusted to these inexperienced teachers. If they are to be used, it would be better to employ them in classes which have some training, even though nearer the teacher's age and attainments."—P. 207.

The state of public instruction in Prussia has been a matter of great interest, especially since the publication of M. Cousin's valuable Report, a translation of which, by Miss Austin, was published in New-York, in 1835. This celebrated Report seems to have given rise to an erroneous impression, which has become extensively prevalent, that the primary school system of Prussia is of comparatively recent date; while the fact is, as Dr. Bache states, that instead of having been molded into its present form within twenty years, its origin has to be dated as far back as the reign of the elector Joachin the Second, (1540;) and from that time to the present, various modifications have been introduced, though the entire system has received a new impulse within the present century. It would be interesting to follow the author through this valuable chapter of his work, but our limits forbid. We can only mention the cardinal provisions of the school system in Prussia, which are stated to be, first, that all children between the ages of seven and fourteen years shall go regularly to school; second, that each parish shall, in general, have an elementary school; third, that the teachers shall be educated in seminaries adapted to the grade of instruction to which they intend devoting themselves, and are subject to certain provisions for the removal of the incompetent and the support of the superannuated, with exemption from military duty, &c.; and, fourth, that the schools are a branch of the general government, and the teachers its officers, which provision, while it secures to the teachers the respect due to their station, gives the government entire control over the education of the people. In regard to this last point Dr. Bache remarks:—

“It is true that the government has provided that the incidentals of instruction, which exert so strong an influence on the mind, shall all tend to educate the people in sentiments of attachment to the existing order of things, but they would have been untrue to their political system had they not done so, and this fact, instead of leading to a rejection of the experience of their schools by nations more advanced in the true principles of government, should stimulate them to a like care in their systems of education.”—P. 230.

Here is indeed a pregnant hint. Shall a despotic government in the heart of Europe understand and appreciate the power of education, and apply that agency for the fixing of its own principles deep in the hearts and minds of the people, and our own republic be blind to its truest interests? We rejoice that the public mind,

in many of the states, is enlightened upon this point ; and we trust yet to see the day when every state in the Union shall have a well-digested system of public instruction in full and useful operation. Two questions occur, in connection with primary instruction, upon which we wish to offer a few remarks, before we pass to a brief notice of the remaining chapters of the work.

The subject of religious instruction in schools is one in regard to which there can be but one opinion among religious men. The time has come for the clear and distinct assertion of the proposition that the culture of the heart shall accompany that of the intellect, in seminaries of every grade, from the common school up to the university. We are not among the number of those who are willing to compromise this great question ; the cry of sectarianism has been a bugbear long enough ; and infidelity has triumphed long enough in our Christian land in securing the separation of religion and learning. With shame and sorrow have we read, within a few short months, in an official document, emanating from the authorities of one of our large cities, the doctrine that it is no part of the common school system to furnish religious instruction ! If such is really the case, and the system cannot be mended, we should pray most heartily for its destruction. No scheme of public instruction can be permanent, in this Christian country, that does not take Christianity for its basis, and adopt the Bible as its text book of moral and religious teaching ; nor would such a scheme *deserve* to live. Our Christian legislators, who shrink from acknowledging the great truth that it is the duty of the government to make provision for the moral and intellectual education of all the people, should blush to find that they stand upon a platform which every public functionary in Germany or Holland would disdain to touch. In France, indeed, the normal school at Paris, and the polytechnic school, make little or no provision for the religious instruction of their pupils ; and if the moral condition of France is to be the standard, such instruction can be dispensed with ; but men have not yet forgotten the French revolution, and we shall look elsewhere for our models. But even from France there comes a voice of rebuke for the strange error of those among us who deny that religion is a part of education. Listen to M. Cousin, the far-sighted minister of public instruction, and perhaps the greatest philosopher of the age :—

"There is no class in the Prussian gymnasium which has not a course of religious instruction, as it has of classical or of mathematical instruction. I have before said, and now repeat, that worship, with its ceremonies, can never be sufficient for young men who reflect, and who are imbued with the spirit of the times. A true religious instruction is indispensable, and no subject is better adapted to a regular, full, and varied instruction than Christianity, with a history which goes back to the beginning of the world, and is connected with all the great events in that of the human race; with its dogmas, which breathe a sublime metaphysics; with its morality, which combines severity with indulgence; and with its general literary monuments, from Genesis to the universal history."

With these opinions of Cousin, Dr. Bache expresses his entire concurrence, and repeats, in various places in his work, the great truth, that the separation of religious from literary and scientific instruction must have a destructive tendency; and, on the contrary, his observations clearly show the uniformly happy influence of this connection, in those schools where it is adopted. We shall offer no arguments, then, to prove that religion is, and of right ought to be, an essential part of education; nothing but an unaccountable moral blindness could have caused us to forget that it is not only a part, but by far the most important part of all education, to which the training of the mind, and the strengthening of the body, should be subordinate and subservient. In the language of Richard Watson, "to open the mind to human science, to awaken the pleasures of taste, and to decorate the external man with the adornings of civil and refined life, might be sufficient to occupy the office of education, were there no God, no Saviour, and no future being. Were this life not a state of probation, had man no peace to make with his God, no law of his to obey, no pardon to solicit from his mercy, then this would be education; but most affectingly deficient will the knowledge of that youth be found, and negligent in the highest degree must they be considered who have the charge of his early years, if his mind be left unoccupied by other objects, and unfamiliarized to higher considerations."

Let us glance now, for a moment, at the practical problem involved in this question—a problem of no slight difficulty and delicacy. How can religious instruction be given in the schools of the United States, where no form of religion is established by law, and where there are so many sects, with endless varieties of religious opinion? In answer to this great question, three schemes have been proposed;

one, that each denomination of Christians shall have a portion of the school fund, and be required to appropriate it to the purposes of instruction agreeably to provisions of law, having the privilege, at the same time, of instructing the children in its own peculiar views of religion ; another, that the ministers of the different sects communicate religious instruction in the schools, at different specified times, the children attending such of these as their parents may direct ; and a third, that religious instruction shall be conveyed in all the schools, without sectarianism. The first plan proposes to divide the school fund among the different sects. The Roman Catholic Church in the city of New-York has already applied for a portion of the funds appropriated by the state, to be disbursed for the support of schools, under the exclusive direction and control of that church. We most heartily approve of the principle avowed as the basis of this application—the principle, namely, that religious instruction *ought* to be conveyed in primary schools ; but its inexpediency is abundantly obvious. Such a request could not be granted unless the general scheme of distribution that we are now discussing were adopted by the state ; and that scheme would, in practice, be fraught with innumerable evils, if, indeed, it would not effectually paralyze the whole system, by frittering away the entire school fund, without at all accomplishing its great objects. The complexity and unwieldiness that would necessarily characterize such a system may easily be imagined. The second of these plans proposes that the doctrines of religion shall be taught in the schools, by ministers of the different sects, at stated times. This method is adopted in some of the schools of Holland and Prussia, and seems there to work satisfactorily. But in this country it would be attended with many difficulties, perhaps the foremost of which would be the endless multiplicity of sects, each one of which, even the smallest, would of course desire to have its share in the business of instruction. This obstacle, alone, would be almost insurmountable. The plan of giving religious, but not sectarian, instruction in the schools, remains to be considered. It is in our opinion the least exceptionable of the three that have been alluded to, and, in fact, it is the only plan that is feasible in this country. The following remarks of Dr. Bache are in point :—

“There is unbounded toleration of religious creed in Holland, and while the necessity of religious instruction in the schools has been

strongly felt, it has been made to stop short at the point at which, becoming doctrinal, the subjects taught could interfere with the views of any sect. Bible stories are made the means of moral and religious teaching in the school, and doctrinal instruction is conveyed by the pastors of the different churches on days appointed for the purpose, and usually not in the school room." "The results of the moral and religious instruction communicated in and out of school, are fully shown in the character of the people of Holland, and these must be deemed satisfactory. Sectarian instruction is carefully kept out of the schools, while the historical parts of the Bible and its moral lessons are fully dwelt upon. There are various collections of Bible stories for this purpose, which are commented on by the teacher, and all the incidental instruction, so important to a school, has the same tendency."—Pp. 206, 214.

The range of subjects that could legitimately fall within the scope of "religious, but not sectarian" instruction, is wider than might be supposed at first sight. That there is a God—that he is omnipresent, all wise, good, merciful, and just—that he requires of man the performance of certain duties, and affords him the means of performing them—that God has revealed himself by his Son—that this life is a state of probation and discipline—these truths are acknowledged by all Christian men, and form no small portion of the belief of every sect. Surely there is nothing in these universally received and fundamental doctrines that could fix the imputation of sectarianism, with any show of propriety, upon the system that might authorize and require them to be taught. From infidels alone could opposition be expected. But such opposition is hardly worth a moment's consideration, as it would be absurd in the extreme to allow the wishes of a single sect—the sect of unbelievers—to outweigh the views and desires of all other sects united. May we not indulge the hope that Christian America will yet meet this great question fairly and fully; that the youthful minds of our country shall not be left, in total ignorance of divine things, a prey to all false opinions and evil lusts; and that the day shall yet come, when the schoolmasters of our country, who are steadily and surely molding the future character of the nation, shall be deeply imbued with the spirit of religion themselves, and be not only allowed, but required to use every means for infusing that spirit into the hearts of their pupils! We are almost ashamed to have touched this subject so briefly and imperfectly, but the occasion demanded a passing notice, and we can afford no more. Hereafter. if

opportunity serve, we hope to make it the subject of a separate article.

Dr. Bache devotes an entire chapter to accounts of seminaries for the education of teachers for the primary schools. He tells us that institutions of this class originated in Germany, but have been established also in France and Holland, and recently in England, with such modifications as were required by the different circumstances of the several countries. The advantages of regular seminaries for teachers are thus set forth :—

“When education is to be rapidly advanced, seminaries for teachers afford the means of securing this result. An eminent teacher is selected as director of the seminary, and by the aid of competent assistants, and while benefiting the community by the instruction given in the schools attached to the seminary, trains, yearly, from thirty to forty youths in the enlightened practice of his methods ; these in their turn become teachers of schools, which they are fit at once to conduct without the failures and mistakes usual with novices ; for, though beginners in name, they have acquired, in the course of the two or three years spent at the seminary, an experience equivalent to many years of unguided effort. These seminaries produce a strong *esprit de corps* among teachers, which tends powerfully to interest them in their profession, to attach them to it, to elevate it in their eyes, and to stimulate them to improve constantly upon the attainments with which they may have commenced its exercise. By their aid a standard of examination in the theory and practice of instruction is afforded, which may be fairly exacted of candidates who have chosen a different way to obtain access to the profession.”—P. 326.

This subject is one to which the attention of the American people cannot be too strongly drawn. It is time that our apathy in regard to it were dissipated. Strange, that it should ever have existed ; that men who are so clearsighted in all the ordinary pursuits of life, should be so blind in regard to the most important of human avocations, next to the preaching of the gospel ! The tailor that mends our clothes must serve a regular apprenticeship to his trade ; we do not trust our kettle to be mended by a tinker that has not been trained to his business ; but any man can teach our children ! Such seems to have been the doctrine of the people of this country, as of almost all others, until Germany set the example of educating teachers ; it remains for us to follow that example. The common school system may be adopted in every state in the Union, but until the teachers are prepared for their work by a suitable training, the system must continue to be feeble in its operations and

doubtful as to its results. The lamentable deficiency of qualified teachers, throughout the land, must have been marked by the least observant eye. Even in New-England, the pride and boast of our country in regard to common school education, too many of the teachers of primary schools are entirely unfit for their business; and in some of the other states of the Union, the schoolmaster is often a poor unworthy object—a broken down inebriate or a wandering adventurer. In order, then, to furnish an adequate supply of good teachers, we *must* have normal schools. But there is another, and perhaps a stronger reason why our teachers should receive a professional education. The character of the profession must be elevated. The teacher should rank with the lawyer and the physician, in the estimation of the public; and this object, desirable as all acknowledge it to be, cannot be attained, we think, without requiring a certain degree of preparation for his work. If the rank of the schoolmaster were what it ought to be, one of the strongest objections to normal schools—that after the young men are educated they will not teach—will be done away. In all the discussions of this subject that have come under our notice, this objection has been presented as an insuperable barrier to the establishment of schools for the education of teachers among us; but we cannot allow it the weight and importance that are claimed for it. Grant that *now*, young men, who can be otherwise profitably employed, will not teach, we may ask why this is the case? And the answer must be, simply, Because the rank, pay, and character of the schoolmaster are not what they ought to be. But we hope in due time to *make* them what they ought to be: and this very step of establishing normal schools is to be one great agent in the accomplishment of the work. And, besides, what does the objection imply, but that those who teach now, are fit for nothing else, and, for that reason alone, occupy one of the most important posts in the republic! But we cannot discuss this subject here. We hope that a general awakening of public opinion, before long, may require us to give it a minute and extended examination. Meanwhile, those who wish for information in regard to the utility of these schools, and the best modes of establishing and conducting them, will find in Dr. Bache's chapter upon the subject full and detailed accounts of the best seminaries for primary teachers in Prussia, Holland, France, and Switzerland.

The next head of Dr. Bache's Report is that of secondary instruction, which occupies the place between elementary and superior instruction. Its distinctive objects are well explained by the author :—

"It *follows* the attainments which are essential to the pursuit of knowledge, and precedes the special studies which bear more or less upon the occupation of the individual in future life. It occupies the period from eight or ten years of age to seventeen or nineteen, as the ordinary average limits. Viewed in its most enlarged sense, this instruction prepares for any kind of special studies for which matured intelligence is necessary, for the higher occupations of the useful arts, as well as for the learned professions. It is no objection to this view that in some countries there are no public schools for the arts, since there are also some of the learned professions in certain countries which have no public schools set apart for them, but which are, nevertheless, avowedly in the front rank, and which require, as an introduction to their study, a thorough secondary training. This view gives rise to a two-fold division of the subject: first, secondary instruction as preparatory to the professions usually designated as learned; second, as preparing for the higher practical occupations, which are rising rapidly into, or have taken their place in, the same rank with the professions. The first kind of secondary instruction is to be met with, as a national system, in most countries of Europe, while in others it is supplied by individual enterprise, and by independent foundations or corporations. The institutions which supply this instruction, in a more or less perfect form, are designated by various names. The class is composed of the academies and grammar schools, some of the colleges, the proprietary and certain other schools of England; the colleges, royal and communal institutions, and boarding schools of France; the Latin schools and others of Holland; the colleges, auditories, and gymnasia of Switzerland; the colleges of Italy, and the gymnasia of the German states."—P. 362.

Under this head, then, is embraced what we commonly call in this country academical education. We believe that we are tolerably well furnished with institutions of this grade, private and public; and some of them are of very respectable character; but, on the whole, they are very far behind those of the same class in Europe. Indeed, the gymnasia of the German states come nearly, if not quite, up to the general standard of our colleges, in the amount and excellence of the instruction which they afford; and in some respects they go far beyond it. Dr. Bache treats the subject in three chapters; the first comprising accounts of various academies and high schools in Great Britain; the second relating to secondary instruction in France; and the third (perhaps the

most valuable of the three) giving an account of the gymnasia of Prussia and Germany, with general remarks, and comparisons of the secondary instruction of different countries. These chapters are pregnant with practical wisdom. We cannot too strongly recommend their careful perusal to every teacher in this country who can have access to them. But we must leave them with the general remark, that Dr. Bache's observations show the same superiority, in point of scientific teaching, of Germany over England, in this department of instruction as in that of primary education. Perhaps the schools of Edinburgh are an exception to this remark. In the great schools of England, Eton, Harrow, Rugby, and others of the same class, there is, beyond all question, an undue attention paid to classical studies, to the neglect of other means of mental cultivation. "If no literature existed beyond that of Greece and Rome; if no discoveries in mathematics or physics, in art or nature; if no nations had, by the advance of civilization, come into greater relative importance than in the days of Rome's prosperity, the course of Harrow might be well adapted to train up British youths of the provinces in the learning of the capital. As it is, the exclusion of all, or nearly all, that characterizes modern civilization, brings discredit upon the system, and the worst foes of the legitimate use of classical culture are those who profess to be its best friends." At Rugby the case is rather better, as some modern improvements have been introduced into its course of studies; and it is found that the pupils lose nothing, even on the score of classical instruction, by learning a little of something else besides Greek and Latin.

In regard to the study of the Greek and Latin languages, the will of the founder of the Girard College speaks with a becoming modesty. Knowing that he could not judge properly of the value of studies which he had never pursued, and of learning which was sealed to him, Mr. Girard evinced his usual sagacity in alluding to them. "I do not recommend, but I do not forbid, instruction in Greek and Latin," were his words upon this point, and they leave the whole matter in the charge of the trustees. We looked into Dr. Bache's Report with some anxiety for an exposition of his views upon this subject; and we are happy to say, that in general, they meet with our full concurrence. His opinions in regard to the utility of classical instruction are founded upon the following

principles : first, that superior talent should receive full opportunities for its cultivation, without sacrificing inferior talent by inappropriate instruction ; and, secondly, that pupils who are intended for a mechanical trade or employment should receive instruction bearing upon their future occupation. The result of the application of these principles would be that the study of the ancient languages would be pursued much further than they now are, by those who have the aptitude and time which are necessary for their successful prosecution ; while those who are deficient in talent, or cannot possibly devote time to acquire any thing like proficiency in the languages, should not be required to waste their youth in an idle attempt to do what *cannot* be done. There is much sound truth in these sentiments. Certain it is that in most of our schools the languages are pursued too far for general purposes, and not far enough to secure the great ends of mental cultivation and sound scholarship. We do not know of a school or college in these United States where the ancient languages are thoroughly and successfully taught. Believing, as we most conscientiously do, that a complete discipline in these studies is the most valuable training to which the youthful mind can be subjected, and that the intrinsic importance of classical attainments can never be overvalued, we are earnestly desirous that this branch of education should have fair play in this country, so that an American scholar may not hereafter be so rare a curiosity as he is at present. The general adoption of Dr. Bache's philosophical views would go far, we think, toward the accomplishment of this desirable result. It is not by forcing every student, willing or unwilling, to go through a certain prescribed amount of study, reading so many pages of Herodotus, and so many verses of Homer, that we are to elevate the standard of classical attainment among us ; but by a judicious allotment of studies, according to the talents and destination of the pupils, and by a more extended course of instruction in the classics for those who wish it and are capable of mastering it. Of course the classical basis should be retained in all schools and colleges, as the very best foundation for general education.

The thirteenth, and closing chapter of Dr. Bache's Report, is devoted to the subject of superior education. With this the career of the student is terminated, as under this head are embraced the schools which qualify for the learned professions and for occupa-

tions requiring a considerable amount of special knowledge for their successful prosecution, as well as those which, like the English universities, are intended to perpetuate a learned class, by giving the highest grade of intellectual culture necessary to form the man of science or of letters. It did not fall properly within the scope of President Bache's design to give a description of the foreign universities, as the following extract explains :—

“Schools of arts, or polytechnic schools, have originated in the requirements of modern times, in which occupations have risen in standing and importance, or have been actually created by the progress of science and the arts. Considered as special schools, the universities have very different objects from those which the founder of the Girard College intended as the aim of his institution, while the purposes of the polytechnic schools are strictly in accordance with those which his will points out for the highest department of his college. This being the case, a description of foreign universities would, I conceive, be out of place in this Report. From the character of my associations before leaving home, which naturally led to similar associations while abroad, I felt highly interested in this class of institutions, and it is with reluctance I have come to the conclusion not to give some description of them in my Report.”—P. 537.

While we cannot but approve the close adherence of Dr. Bache, on all occasions, to his proper course as agent for the Girard College, we must regret its results in this particular case, and the more, because the few remarks which he has dropped in regard to English university education show how well he was qualified to make a full investigation of the whole subject. One of these remarks has reference to the system of written examinations which is pursued at the University of Cambridge, and which is there held in high estimation. By this method, each member of the class to be examined, instead of being questioned *viva voce*, is furnished, at the hour appointed for examination, with a set of written or printed questions, of the nature of which all were alike ignorant before. To these questions each student is required to produce written answers, upon the spot, in a given time, say four or five hours, without access to books or assistance of any kind. This method certainly has the merit of entire impartiality, as precisely the same questions are presented to all the students : so that even the “suspicion of partiality in the distribution of important places” is entirely avoided. It obviates, also, to a great extent, the embarrassment into which sensitive students are often thrown by the excitement

of a public examination. We speak with the more confidence of the utility and superiority of this method, because we have had the opportunity of observing its results in Dickinson College, where the examinations, in some of the departments, for the Bachelor's degree, have been conducted entirely in writing for some years past. Six hours will suffice for an extended examination upon a single subject by this method, which is the more thorough, as each student is under the process during all the time, and not merely for ten or fifteen minutes, as under the *viva voce* system.

Omitting any extended notice of the foreign universities, for the reasons above stated, our author gives accounts, more or less copious, of the Polytechnic school of France, the schools of Roads, Bridges, and Mines in France, the schools of arts in Prussia, the Polytechnic Institute of Vienna, the school of Mines at Freyberg, the Institute of Agriculture at Hohenheim, and the naval school of Austria, at Venice. It is not in our power to do more than to refer to this part of the Report, with the remark that it is written with the same methodical clearness that characterizes the other divisions of the work.

We have thus given a meagre and imperfect sketch of one of the most important works that has ever issued from the American press, a work that must ever be a monument of the ability and industry of its author. It is much to be regretted that the manner of its publication will prevent its general circulation. We could wish our legislators to read this book, and inform themselves upon the subject of popular education, of which too many of them have entirely unworthy and inadequate notions. Our teachers should have access to this repository of principles and facts belonging to their science; its records of experience and lessons of practical wisdom should be freely laid before them. We unite, therefore, in the suggestion made by a contemporary, that the author should prepare an abridgment of his Report, for general circulation. Such a work would have a very extensive sale, and prove of great benefit to the cause of public instruction among us.

We shall now, in conclusion, offer a brief account of the progress that has been made by the authorities of our sister city in fulfilling the will of Mr. Girard, and of the embarrassments that now attend their action. On the 4th day of July, 1833, the corner stone of the main college building was laid. The plan adopted by the

building committee was one of great magnificence—in accordance with the objects for which the edifice was intended. The building is to be of the Corinthian order, covering a space of one hundred and eighty-four by two hundred and forty-three feet; the whole height from the ground to the roof being one hundred feet. The columns, thirty-four in number, will surround the entire cell of the building, and are to be six feet in diameter at the top of the base, and at the top of the capital, five feet; the whole height of the capital being fifty-five feet. The entire structure is to be composed of marble, even the stairways and roof being of that material. Mr. Girard gave careful and minute directions in his will, with regard to the construction of every part of the building. It may easily be imagined that a work of such magnitude, requiring so great an amount of materials and labor, could only be accomplished in a great length of time. On this point Mr. Smith's Report, the last of the documents placed at the head of this article, speaks as follows:—

“Every effort has been made, every species of management has been resorted to; all the force that could be used has been applied; the necessary funds have been furnished, and the work has advanced with as much rapidity as was possible. But it is a great work, and experience has taught us that great works require a great length of time to complete them. Compared with other works of a similar extent, it has advanced more rapidly than they have, and will, probably, be completed as soon as any other of equal magnitude in this or any other country.”—P. 18.

The principal building will probably not be completed for some five or six years. Nine years have already elapsed since the death of Mr. Girard, and yet, “notwithstanding the millions which he has devoted to this object, not one orphan has derived the slightest advantage from the bequest.” So long a delay, from whatever causes it may have arisen, cannot but be regretted. Has it been unavoidable? Was it Mr. Girard's intention? Shall it continue? These questions, and others like them, have been agitated with no little excitement, in Philadelphia. The Councils have been blamed, by their political opponents and others, for authorizing the construction of an edifice so costly, and requiring so long time for its completion; the trustees of the college have been blamed, for not organizing the institution sooner, without waiting for the completion of the buildings; and the trustees, in turn, allege that they have

been anxious to commence the business of instruction for some years, but have not found their views seconded by the city authorities. From the Report of the board of trustees presented to Councils, July 16, 1840, we learn that they apprised that body in April, 1838, that their arrangements would enable them to organize the institution and commence the instruction of orphans in October of that year; and that Councils authorized such organization, provided it could be entered into consistently with the provisions of Mr. Girard's will. The commissioners of the Girard estates, desirous to have a legal opinion before the step was finally taken, proposed to John Sergeant, Esq., the question, "Whether the will authorizes the commencement of the duties of the college until the whole is complete." To this question Mr. Sergeant replied in the negative, much to the surprise, it seems, of the trustees, who found it hard to reconcile this opinion of the learned gentleman with the sanction which he had given, two years before, to the appointment of the president of the college. Unwilling to relinquish the hope of opening the institution, they applied again to Mr. Sergeant, and, with his concurrence, to Horace Binney, Esq., as associate counsel, but "the opinion of Mr. Binney was altogether confirmatory of that of Mr. Sergeant, and was even more explicit in denying all right to open the college under the will, until the buildings should be entirely completed and furnished. Against a legal authority so high as that of the gentlemen mentioned, the board gave up all expectation of being able to effect immediately the regular organization of the college." This opinion has been subjected to severe scrutiny; and, in our judgment, the arguments of the board in reply to it—founded mainly upon the principle, that a building can be said to be "constructed," when it is sufficiently advanced toward completion to be used for the purposes for which it was designed, just as a bridge is "constructed" when it can be safely passed by carriages—are abundantly conclusive. A masterly examination of the case was presented in a late number of a contemporary journal,* to which we refer our readers, only remarking, that it is there most clearly shown, that the principle of Messrs. Binney and Sergeant's opinion, if carried out, would certainly convict the Councils of Philadelphia of a breach of trust, in applying the residuary fund of Mr. Girard's estate to diminish the burden of taxation in the

* *New-York Review*, No. xii.

city, before it was ascertained that the whole of the trust funds would not be needed for the primary purpose designated in the will—the establishment and maintenance of the college. But as it is a settled point that the college cannot be opened in the face of these legal opinions, it is almost useless to argue that question now.

The trustees, still desirous to organize the institution, in some way, so as to commence the business of instruction, then proposed to the city Councils the plan of a *preliminary school*, which seemed to possess all the requisites for giving effect to their views, and even to offer advantages, in point of economy and facility of commencement, superior to those of opening the college at once. Having obtained the written opinions of Messrs. Binney and Sergeant in favor of the scheme, the trustees presented it to the Councils on the 12th of March, 1839. It was approved by the select council, but did not meet with equal approbation in the other branch. In their communication of July 16, 1840, the trustees renewed the proposal to the Councils, with such arguments and recommendations as appeared to them necessary and proper. That communication was referred by the Common Council to a select committee, upon whose Report we now propose to offer a few remarks. Whatever we may think of the tone in which it is written, or the doctrines it supports, we must say that it displays the abilities of its author in a very favorable light. Its arguments are framed with ingenuity and address; when they are sound, the expression gives them their full effect, and when they are sophistical, it almost makes “the worse appear the better reason.” We must commend, also, the boldness with which the Report states all the difficulties of the subject, and the fearless independence with which an unpopular course is suggested and advocated. But here our commendation must stop. While we freely acquit the committee of any intention to do wrong, and give them credit for entire honesty in forming their opinions, and great candor in stating them, we cannot but regret that they have allowed themselves to speak in a tone of disrespectful censure of the board of trustees, which would be unwarrantable, even if that body, instead of having labored faithfully for years in discharging the duties of their office, had criminally mismanaged its affairs and abused its powers. The spirit evinced in the Report is utterly unworthy of the men or the occasion.

Those who are so unfortunate as to form their opinions of the board of trustees from this Report alone must believe them to be any thing but honorable men—any thing but men in the highest walks of life, and of the best reputation for integrity and virtue, as they really are. Whether the committee intended it or not, such is the real drift and bearing of the Report. One quotation will suffice to show this clearly. Speaking of the plan proposed by the board, and sanctioned by its legal advisers, to draw the funds necessary for the support of the preliminary school from the income of the residuary estate of Mr. Girard, the Report proceeds :—

“To draw the expenses from the final residue in an indirect manner, though it might evade the legal consequences of a breach of trust, would be to violate the intentions of the testator. His designs should not be thwarted by evasions and indirection, any more than by plain subversions. Honesty in the execution of a trust seeks for no subterfuges, and will adopt none. It explores the written will to ascertain its meaning, and does not pervert it by presuming to become wiser than what is written.”—P. 6.

Although these remarks are not expressly made with reference to the board, it is clear that if they are not intended to apply to the measure proposed by that body, they have no application at all. Such insinuations are as injudicious as they are unjust. The trustees are gentlemen as little likely to “seek for subterfuges” and to thwart the designs of Mr. Girard by “evasions and indirections” as the select committee of the Common Council. Their proposal in the premises was professedly and obviously dictated by a desire to *meet* the wishes of the testator by “organizing the college as soon as practicable,” according to the will, and to avoid thwarting them by continued and unnecessary delays ; and as such, even if erroneous, it ought to have been, respectfully and courteously examined. Were it necessary, we could bring other passages from the Report, evincing a similar unworthy spirit.

We have spoken of the ingenuity of this Report. It is characterized, generally, by partial and detached views, rather than by comprehensive principles. It is sufficiently acute ; but it rather exhibits the sagacity of the mere lawyer, picking flaws in an indictment, than the wisdom of the profound jurist, deducing just views from broad and fundamental doctrines. The committee could not build a house for their lives, but they are excellent at telling how bricks should be laid. This want of comprehensive-

ness pervades most of their arguments and opinions, but is especially manifest in their examination of three prominent points, the application of the residuary estate of Mr. Girard, the appointment of the president of the college, and the administration of the board of trustees. As to the first of these, the committee argue themselves into the belief that the residuary fund "cannot be diverted from the objects to which it is at present applied, until additional buildings are required to accommodate such orphans as may apply for admission after three hundred have been introduced." There is no principle applying to the interpretation of wills more firmly established than that the primary design of the testator, when it is obvious from the will, is to be fulfilled before other provisions contained in the document—that every thing else must give place to the *primary* design. Had the committee kept this principle in mind, they could never have arrived at the singular conclusion "that the period when the final residuary fund can be taken for the purposes of the college may never arrive." The will appropriates two millions of dollars for erecting certain buildings, and providing them with furniture and apparatus; and provides, also, that after these objects are accomplished, if the income arising from that part of the said sum which may remain should not be sufficient, "owing to the increase of the number of orphans applying for admission, or other cause," then "such further sum as may be necessary for the construction of new buildings and the maintenance and education of such further number of orphans," &c., shall be taken from the final residuary fund of the estate. The great design of the testator is to endow a college for orphans whose benefits shall extend to as great a number as the space which he allots for the purpose can accommodate: and for the accomplishment of this design he appropriates, first, two millions of dollars; the buildings are to be erected and provided with suitable furniture and apparatus; then if any portion of the two millions remains, it is to be funded for the maintenance of the college; if it does not suffice for that object, owing to the increase of the number of applicants for admission, *or any other cause*, such further sum as is *necessary* shall be taken from the residuary estate. Such is the plain, common sense meaning of the will. Not so, however, according to the logic of the committee. No cause whatever, in their judgment, is sufficient to authorize the application of the residuary fund to college

purposes, if there should be no residue of the two millions after the completion of the college and appurtenances ! So that, if by mismanagement or mistake, the buildings should absorb the whole sum, or if the two million fund itself should be dissipated or embezzled, the primary design of Mr. Girard is to be frustrated, while there are millions remaining in the residuary fund which he evidently appropriated to the use of the college whenever it should be necessary ! With all deference to the learned committee, this interpretation of theirs is as marvelous a case of perversion as has ever passed under our notice.

The committee pronounce the appointment of the president of the college a measure plainly opposed to the directions of the will. Without alluding to their explanation of that part of the will which they suppose to have been contravened by the appointment, we shall only say, that apart from all other arguments, the principle, that the authority given in the will for the organization of the college implied the power to take all steps necessary for that organization, is sufficient to justify the appointment. One of these necessary steps was the deputation of an agent to collect information in Europe. None could do this to so good advantage as the highest officer of the institution ; and as the will only provides for the mode of appointing such teachers and agents as could enter upon their duties *after* the complete organization of the establishment, there was no breach of trust in the appointment. The advantage of having such a presiding officer thoroughly prepared for his work, seems lost upon the committee. Their *ad captandum* remark that "more than one individual" can be found in this country capable of presiding over the college, with other discourteous allusions of the same sort, are unworthy of notice.

The Report dwells at much length upon the powers and duties of the board of trustees. It is admitted, freely, that these fall under the class generally denominated executive duties. But granting that they are such, does it necessarily follow that the trustees are neither to form nor express any opinions of their own ? Yet the committee seem to imply as much, by reiterating, in great variety of phrase, the sentiment that the board have no right to act as advisers. They censure them for advising the appointment of the president, and for urging upon the attention of Councils, with such arguments as their good sense and experience suggested, the mea-

sure of a preliminary school, and all this because such advice and recommendations form no part of their duties as an executive body! So then, it is the duty of an executive to act the automaton; the board of trustees of Girard College is only to open its mouth, puppet-like, when the Councils shall pull the strings! By the ordinance creating the board, it is expressly declared, that "it shall be their duty to superintend the organization and management of Girard College, in conformity with the will of the late Stephen Girard;" and this duty implies that of devising measures of organization and management, and, of course, of recommending such measures to the legislative body, with such of the reasons and arguments that induced their adoption, as might be deemed necessary and expedient. So far, then, from traveling out of the line of their duty in "advising" and "urging" what they deemed to be necessary measures, they would have been criminally culpable if they had not done so. It would naturally be expected, that their opinions, the fruit of much time and labor devoted to the study of the subject, would be valuable to the Councils; and their very appointment as *trustees* was intended to insure this study on their part, and to obtain such advice as their wisdom and experience might suggest.

It is hardly to be wondered at, that the committee, holding such views, should oppose the establishment of a preliminary school, and recommend the dissolution of the board of trustees and the discharge of the president of the college from employment. The Common Council has not yet, we believe, acted on their Report, and we sincerely hope that its doctrines and measures may not find favor with that body. On the whole, it is very much to be regretted that Mr. Girard committed the execution of his will, so far, at least, as the college is concerned, to the city authorities. His usual sagacity seems here to have deserted him. The college has already become an element of great power in the political warfare of Philadelphia; and, in this respect, matters will probably become worse, instead of better, with the progress of time. Still, we indulge the hope, that under the guidance of divine Providence, the Girard College may before many years be fully organized, and the anticipations of Mr. Biddle's Address more than fulfilled; when "there shall be collected within its walls all that the knowledge and research of men have accumulated to enlighten and improve the

minds of youth. It will be the civil West Point of this country, where all the sciences which minister to men's happiness, and all the arts of peace, may be thoroughly and practically taught. Its success will naturally render it the model for other institutions—the centre of all improvement in things taught, no less than in the art of teaching them—the nursery of instructors as well as of pupils—thus not merely accomplishing the direct benefit of those to whom its instruction extends, but irradiating by its example the whole circumference of human knowledge.”

Dickinson College, Nov. 12, 1840.

ART. II.—*An Essay on the Necessity of Christ's Sufferings.*

BY REV. JOSEPH CASTLE, A. M.,

Of the Troy Conference.

“Ὅτι οὕτω γέγραπται, καὶ οὕτως ἔδει παθεῖν τὸν χριστὸν,” Luke xxiv, 46.

THE mystery of our redemption completed—the resurrection of Jesus Christ demonstrated—the lacerated hearts of the disconsolate disciples healed and exulting in the assured return of their divine Master from the dominions of the tomb—and Christ graciously condescending to open the Scriptures to their understanding, and thus prepare them to carry the tidings of salvation to a lost world, are some of the deeply interesting and infinitely important truths recorded in this chapter.

The Bible is an inspired volume, and all its truths are important ; but some are more so than others, and some fill a more prominent place in the inspired record than others ; but none more so than the divine character of Jesus Christ, and the infinite value of his sufferings. He has a name which is above every name ; he is over all, God blessed for ever ; he bears the same titles, does the same works, and receives the same honors as the supreme God our heavenly Father ; and our salvation commenced, continued, and consummated in heaven is wholly ascribed to his sufferings and death. We are bought with a price ; we are redeemed, not with corruptible things, as silver and gold, but with the precious blood of Christ ; we are washed, we are justified, we are sancti-

fied; we are presented without spot, and blameless, before the throne of the excellent majesty in the heavens, through the blood and righteousness of God's dear Son.

This doctrine has been so often reiterated in the nursery, in the school room, and in the sacred desk, that it has become as familiar, in sound, as household words; and yet there is a richness in it which all the wealth of an angel's intellect could not have produced. God only could conceive the thoughts, and teach the words, which make us wise unto salvation. In the sufferings of Jesus Christ there is a height which no man can reach—a depth which no man can fathom—it lies too deeply buried in the profundity of the divine nature, for man's limited and lapsed powers fully to grasp; but what is revealed we may, we must devoutly and diligently study, and though we cannot fully comprehend, we can believe, and believing we shall adore!

This doctrine, most wonderful and gracious, commanding the attention of heavenly beings, and worthy of all acceptation, has ever been repugnant to the carnal mind. It was foolishness to the Greeks; and the Jews, though favored with the traditions of the patriarchs, the writings of the prophets, and the institutions of Moses, they stumbled at this stumbling stone, to their national fall; and even the chosen disciples, who enjoyed the public and private instructions of the Son of God, were exceedingly backward to receive this wonderful truth. He therefore complained of their unbelief, and after his resurrection he said, "O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." O what a divine discourse must that have been! Happy disciples! how richly were you compensated for all your sorrows! "Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer."

"It behooved Christ to suffer." It was fit, proper, necessary that Christ should suffer these things. But why was it necessary? What has he done to experience the pains of Calvary, and sink in death, beneath a load of shame and woe? Suffering is the natural and necessary consequence of sin, for sin is the transgression of the

law of our being, as well as the revealed will of God, and cannot be broken without violence done to the constitution which God has given to nature, at the same time that it offers an insult to the infinite and eternal majesty. Where there is sin, there must be suffering, for sin is an unnatural state, as well as an unholy one. But was Jesus Christ in any sense a sinner because he suffered these things? If this were true, would it not follow that he is not the Saviour, for one sinner can surely as well save himself, as another sinner can save the world? But he was not, in any sense, a sinner, for he had dwelt from eternity in the bosom of the Father; prostrate seraphim had adored before his throne; angels sung his advent; and a voice from the excellent glory proclaimed, "This is my beloved Son, in whom I am well pleased."

Prophecy indeed has foretold, not only his birth, eventful life, and wondrous works, but his sufferings and death; but prophecy was not that which rendered his death necessary. The necessity had existed long before the first prophetic harp was tuned to sing the wonders of his love—before the first altar was raised, and the first slain victim bled to teach the nature and design of his death. If it had not been necessary for him to bleed and die, the sacrificial institution would have been unknown; the harps of prophecy would have waked to other themes, or been for ever dumb; the seasons would have returned to find men improved in virtue, and the sun would have run his race until men, full of knowledge, and perfected in celestial graces, would probably have passed by an easy transition from this to a more exalted sphere—ignorance and all its folly—disease and all its pain—death, the grave-yard, and all its horrors would have been unknown. If the necessity had not existed the Son of God would not have suffered; the world's Redeemer would not have died. Indeed, if he had not suffered, the prophetic writings would have remained unfulfilled; but if the necessity had not previously existed, these writings would never have been given.

The sufferings of Christ, which astonished angels, confounded devils, and restored an apostate world to the embraces of God, were not the result of fate, or an eternal series of successive causes, which, according to the faith of some, impiously binds all things, even God himself, and renders all things inevitable, and therefore destroys all free agency, and of course all distinction be-

tween merit and demerit—between vice and virtue—and makes even the terms unnecessary and unmeaning. Nor are his sufferings to be traced merely to a divine decree, which, according to the faith of others, foreordains whatsoever comes to pass, for a divine decree ordaining all things, makes all things necessary, and is, therefore, nearly as fatal to free agency as fate itself, as it leaves but one free agent in the universe. But man was free in his rebellion, and Christ was eminently so in his sufferings; for though it was necessary that Christ should suffer these things, it was only so, “that repentance and remission of sins should be preached in his name among all nations.” And that men could not repent and be forgiven without this, is evident from the fact, that he died and rose again for this purpose and for this reason. Sin is a perfect paralysis to the soul; it clouds the intellect, hardens the heart, and vitiates all its powers. Man, left to himself, is destitute of every gracious emotion, and would wander for ever, plunging deeper at every step in misery and sin. No man unaided by divine influence ever did, or ever will, repent and turn to God. But if he could repent, and would do so, with the most deep and reforming sorrow, would this be an adequate atonement for the violation of the Creator’s law? Repentance will not satisfy the claims of justice at a righteous tribunal on earth, and why should it at the righteous tribunal in heaven? Is God less just than man, and are the claims of man to be met, but the claims of the Almighty to be surrendered? No; God is to be regarded as the infinitely just, moral Governor of the universe, who is never merciful at the expense of his justice, or just at the expense of his mercy, but is the same wise, and holy, and just God, in all the dispensations of his providence, and in all the acts of his righteous administration in heaven, earth, and hell; and his law is unalterable in its nature and eternal in its demands of obedience.

The necessity of Christ’s sufferings arose from the position which man assumed, from the relation which he sustained to God in consequence of the original transgression. He was made a little lower than the angels; received his outward form from the dust of the earth, but his mind, his heart, his immortal nature from the breath of God. He was made in the image of his Maker, bore the impress of majesty, and, as a sovereign, all things were placed in subjection under him; but as the creature of God, and as a test

of his obedience, he was commanded, not to eat of the fruit of the tree of knowledge of good and evil, which grew in the midst of the garden in which he lived. Crowned with the Creator's smiles, and surrounded by the rich profusion which teeming nature yielded ready to his hand, he knew no want, and was a stranger to care, disease, or any of the woes which have been the portion of his sons. In this happy state the tempter found him, tempted him, and betrayed him into sin. But from outward force or fraud alone he could not fall, for heaven had armed him with power sufficient to meet, resist, and vanquish a host of foes. Strong in virtue, rich with divine communications, and guarded by the explicit command of God, he could have spurned the traitor, and driven him back dismayed, confounded to the hell from whence he came. But in an evil hour, forgetful of his Maker's claims, and of the obedience which was due to God, he drank in the delicious poison, yielded to the impulse of sinful desire, and with impious hand received the forbidden fruit, and ate and died. The law of God was broken, the world was ruined, and man was justly exposed to the full penalty of the broken law—eternal death! Was it then there was a pause in heaven? Was it then that angels' harps were silent? Was it then that fallen spirits held jubilee in hell? Ah! that was a solemn hour, not only to earth, but to heaven; for the enemy of God had triumphed; and man, the younger brother of angels, had broken faith with heaven and was fallen—fearfully, foully fallen, in the pit, dark, cheerless, and profound.

God might in justice have destroyed man from the earth, cut off the embryo race in the bud of being, and blotted out the earth, cursed by the monster birth of sin, from its place in the heavens; but if he had done so, this would not have healed the mighty breach which sin had made; the history of man's fall would not have been forgotten; the earth's vacant orbit, no longer vocal with man's grateful praise, would have remained to remind the intelligences of heaven of sin and its direful consequences; but would not Satan and his legions have reveled in the imaginary might of having defeated the Almighty in his wise and benevolent designs? Would it not have been published, by the malignant spirits of hell, as an abortive attempt, on the part of the infinite and eternal Father, to people a world with beings but a little lower than the angels of God?

It is not for man at present to explore the untrodden paths which lie remote from this our birthplace and tomb, or to lift the curtain which separates the seen from the unseen; but from the intimations which are given in Scripture of angelic natures, both in a glorified and ruined condition, it is certain we are a part of a wondrous whole. Devils are our tempters and angels are our ministers; and the fall and recovery of our race, however it may fail to interest the besotted and brutish of earth, may be of absorbing interest to the inhabitants of other and far distant worlds. The mind was made free by the Creator, and while it continues, either in angelic or human forms, freedom is essential to its being as an accountable agent; and in its glorious liberty it will expatiate on the wondrous works and ways of God; and none can tell what effect it might have had on the modes of thought and feeling of other beings, if man had not been redeemed.

To have respited the sinner and suffered him to people earth with his sons, the inheritors of his misery and shame, without any provision for their restoration to the forfeited favor and image of God, would have been inconsistent alike with the benevolence of the divine nature and the justice of the divine administration; and to have restored him to favor without an adequate atonement being made for sin was impossible, as every perfection of the divine nature was pledged to the execution of the penalty of the law in a manner to secure all the ends of a righteous administration.

As far as we can discover, man had assumed that position in which he must die for ever, under the execution of that penalty which had been incurred; or the word of God must fail of being fulfilled—"In the day that thou eatest thereof, thou shalt surely die;" or one had to be found who could satisfy the utmost demands of justice, and rescue man from the curse of the broken law, and thus render it possible that God might be just in all his administration, and justified by all his creatures, at the same time that he justifies and saves the sinner. But who was possessed of wisdom and strength sufficient to undertake, and successfully carry through, a work of such wondrous magnitude?

"'Twas great to speak the world from naught:

'Twas *greater* to redeem!"

Man's life was justly forfeited to divine justice, and he could not help himself; and every other finite being was equally incapable

of affording the assistance which was necessary ; for angels, as well as men, are bound by the law of the Creator to serve him, at all times, to the full extent of their power, and can only satisfy the claims of the law for themselves, and can have no spare merit, to place to the account of an erring brother, of low or high degree. This was a work of such extreme difficulty, and requiring such vast resources, that the noblest of all the created sons of God might justly fear to undertake, and could not have undertaken without certain failure.

But in the dark hour of man's apostasy, when devils were exulting in the complete success of their daring leader, and angels were astonished at the madness and misery of man, in that hour devils were destined to a final overthrow ; angels were to find new cause for adoring admiration, and man was to be saved in a manner which should harmonize and secure all the interests of earth and heaven. When in the whole range of universal being, among all the resplendent orders which encircle the throne of God, none could be found who could redeem his brother man, or give to God a ransom for him, Jesus, Jehovah's fellow, the brightness of the Father's glory, and the express image of his person, undertook the wondrous work. When there was no eye to pity, no outstretched arm to save, he offered alone to tread the wine press of the wrath of God, and, by his own almighty arm, to bring salvation to a ruined world. He offered himself to be a sacrifice for sin, that he might magnify the law and make it honorable, and rescue repentant man from under its everlasting curse !

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Greater love hath no man than this, that a man lay down his life for his friends ; but God commendeth his love toward us, in that while we were sinners Christ died for us. He was given to the world in promise, in prophecy, in types and shadows ; but in the fulness of time he came in person to teach mankind the sublimest doctrines, the purest morality, and by the sacrifice of himself to put away sin, and obtain eternal redemption for us. In shrouded majesty, he assumed our nature ; though rich in the perfection and bliss of heaven, for our sakes he became poor, that we through his poverty might be rich ; though in the form of God, he thought it not robbery to be equal with God, and made himself of no reputa-

tion, and took upon him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. He took not on him the nature of angels, but the seed of Abraham, and was made like unto his brethren, subject to all the innocent infirmities of the flesh, to hunger and thirst, to pain and weariness, to distress of body, and anguish of mind ; for it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory to make the Captain of our salvation perfect through suffering. He was emphatically a man of sorrows and acquainted with grief : he undertook a work, which contravened all the vile passions of the human heart ; all the dark doings of a sinful world, and roused up against him envy, malice, wrath, revenge, pride, and power, and spiritual wickedness in high places. But it was not the hatred of his brethren, the uncurbed madness of wicked men, the sleepless vengeance of his foes, nor all the terrors of the judgment hall, nor a lingering death, of most excruciating suffering and overwhelming shame, which caused his fainting, trembling, agony, bloody sweat, and heart-rending cry, "My God, my God, why hast thou forsaken me !" No ! these things were light, compared with the burden which he bore ; it was agony which we have not souls to feel, or language to express, that he endured, when prostrate on the earth "his sweat was as it were great drops of blood, falling down to the ground ;" it was the superincumbent load of a guilty world ; it was the wrath of God revealed from heaven against all unrighteousness and ungodliness of men : he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed.

It was a work the misery and results of which he fully knew ; a work from which the flesh might shrink, but for which the spirit was willing ; and when the prophetic lights of four thousand years, converging on the cross of Calvary, marked the destined hour of the world's atonement, did the Redeemer stand aloof, and refuse to perfect the work he had begun ? No : he assumed our interests, took our place, bore our burden, and canceled our debt.

The great day of expiation had come ; no more the morning and evening sacrifice was to burn on Judah's altars ; no more was Aaron's son, in his priestly dress of holiness and beauty, to stand

in the divine presence with the appointed offering for himself and people, for another priest had risen, the great High Priest of our profession, and on this day the true sacrifice was to be offered, the efficacy of which reaches back through all past time to the first transgression, and forward till time shall be no more, making provision for pardon and salvation to all who repent and obey. The altar was erected, and justice demanded blood, for without the shedding of blood there is no remission; and as it was not possible that the blood of bulls and of goats should take away sin, he gave his own blood; and knowing that all things were now accomplished; that "every rite assumed its significancy; every prediction met its event; and every symbol displayed its correspondence," he said, "*It is finished*;" and bowed his sacred head, and died!

"Heaven that hour let fall a tear;
Heaven wept, that man might smile!
Heaven bled, that man might never die!"

Here mercy and truth met together; *righteousness and peace kissed each other; God was in Christ reconciling the world unto himself; the utmost claims of justice were met, and all the ends of a righteous administration secured. The evil of sin was as fully seen, as though the transgressor had suffered the penalty of the law in his own person for ever; and God's infinite hatred to sin, and his boundless love to the sinner, were manifested, in a manner which alike exalts his justice and his mercy, and must redound to the glory of his holy name for ever.

But how great was the sacrifice; how vast was the expenditure of means! The darkened sun, the trembling earth, the opening graves, proclaimed the costliness of that sacrifice, and its wondrous effects. The throne of justice, from which the sinner had every thing to fear, was made the mercy seat, from which he proclaims to the world, The Lord God, merciful and gracious, slow to anger and of great kindness, forgiving iniquity, transgression, and sin; the cherubim, with the flaming sword which turned every way, retired, and left a free access to the tree of life, whose leaves are for the healing of the nations; death was met in his own dark dominions, by the Prince of life, and left, to those who sleep in Jesus, a stingless, vanquished foe; the day was dark, but the morrow's sun arose on a redeemed creation, and the messengers of the Prince of peace went forth to proclaim the acceptable year of

the Lord, and the day of vengeance of our God ; to comfort all that mourn ; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness ; that they might be called the trees of righteousness, the planting of the Lord, that he might be glorified.

The redemption of our race, by the sufferings and death of Jesus Christ, is a most wonderful, mysterious, and divine work. It has probably no parallel in all the wondrous works of God. Could we enter the archives of heaven, and consult the records of eternity which is past, or with more than an angel's ken penetrate deep into the future, we probably should find nothing to equal it in all that the Almighty has ever done, in all that the Almighty will ever do ! It stands alone, invested with a glory peculiar to itself, and it will stand alone for ever, the most wonderful monument of the divine justice and love.

It is a work which cannot be fully known in this life. Time is too short, and earth is too contracted for its full development. It requires a wider field and a limitless duration, and in brighter worlds its wonders will be displayed to the glory of matchless grace and to the happiness of angels and men for ever. Angels now desire to look into it ; it engages the hearts and the harps of the spirits of just men made perfect ; it exalts our entire nature, and is destined to renovate our race, and change this vast Golgotha into a redeemed Eden, to bloom in perennial loveliness as the garden of God.

Sin never appears so sinful, and the love of God never appears so wonderful, as when seen through the medium of Christ and him crucified, and whether we contemplate the infinite dignity of the sufferer, or the wonderful effects of his sufferings on the ceaseless destinies of our race, we are lost in wonder, love, and praise, and the rising emotions of our bosoms constrain us to cry out with the beloved John, "Unto him that hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father ; to him be glory and dominion for ever and ever. Amen."

ART. III.—*General History of Civilization in Europe, from the Fall of the Roman Empire to the French Revolution, translated from the French of M. GUIZOT. First American, from the second English Edition. D. Appleton & Co: New-York.*

PARIS, doubtless, is the most interesting city in the world, and hence France is the most interesting country. Her system of public instruction, which, taken as a whole, constitutes the university of France, is better calculated to produce magnificent and important results than any other in Europe. The various faculties of the university are supported at the public expense, and their lectures are accessible to all without charge. The professors are frequently peers of the realm, sometimes ministers of state, held in the greatest estimation, and are considered to be in the sure road to the highest preferment. The distinguished statesman and philosopher, whose splendid work is placed at the head of this article, is now the representative of the French nation at the court of St. James. He delivered these lectures while professor of history to the faculty of letters of Paris, and minister of public instruction. His subject is the most interesting and important of all which present themselves for the study of the philosopher. He inquires into the origin, progress, and character of European civilization. There is a very striking uniformity in the civilization of the different states of Europe, because it has flowed to them all from common sources. Hence our author is led to review the principal events which mark the character of the principal states of Europe since the fall of the western empire. He comes to his task with great advantages. The position of France, his own position in France, his profound and varied learning, pointed him out as the most eligible person in Europe to write the history of modern civilization. He says,—

“The situation in which we are placed, as Frenchmen, affords us a great advantage for entering upon the study of European civilization; for, without intending to flatter the country to which I am bound by so many ties, I cannot but regard France as the centre, as the focus, of the civilization of Europe.

“Not only is this the case, but those ideas, those institutions which promote civilization, but whose birth must be referred to other countries, have, before they could become general, or produce fruit—before they could be transplanted to other lands, or benefit the common stock of European civilization, been obliged to undergo in France a new

preparation : it is from France, as from a second country more rich and fertile, that they have started forth to make the conquest of Europe. There is not a single great idea, not a single great principle of civilization, which, in order to become universally spread, has not first passed through France.

"There is, indeed, in the genius of the French, something of a sociableness, of a sympathy—something which spreads itself with more facility and energy, than in the genius of any other people : it may be in the language, or the particular turn of mind of the French nation ; it may be in their manners, or that their ideas, being more popular, present themselves more clearly to the masses, penetrate among them with greater ease ; but, in a word, clearness, sociability, sympathy, are the particular characteristics of France, of its civilization ; and these qualities render it eminently qualified to march at the head of European civilization."—Pp. 14, 15.

The source whence he obtains his definition of civilization discloses a truth to which too little attention is paid by the learned world. Men of education, when they wish to define an expression or word of general interest, too frequently give it a scientific definition, instead of admitting its popular signification.

"So, in the investigation of the meaning of the word *civilization* as a fact—by seeking out all the ideas it comprises, according to the common sense of mankind, we shall arrive much nearer to the knowledge of the fact itself, than by attempting to give our own scientific definition of it, though this might at first appear more clear and precise."—Pp. 19, 20.

After using a series of hypotheses in order to ascertain what is the meaning of civilization "according to the common sense of mankind," our author gives the following as the result of his inquiries :—

"Two elements, then, seem to be comprised in the great fact which we call civilization ; two circumstances are necessary to its existence—it lives upon two conditions—it reveals itself by two symptoms : the progress of society, the progress of individuals ; the amelioration of the social system, and the expansion of the mind and faculties of man. Wherever the exterior condition of man becomes enlarged, quickened, and improved ; wherever the intellectual nature of man distinguishes itself by its energy, brilliancy, and its grandeur ; wherever these two signs concur, and they often do so, notwithstanding the gravest imperfections in the social system, there man proclaims and applauds civilization."—P. 25.

Neither of these two elements can exist and be active without sooner or later producing the other. Our author appeals to history for the proof of this proposition :—

"If we now examine the history of the world we shall have the same result. We shall find that every expansion of human intelligence has proved of advantage to society; and that all the great advances in the social condition have turned to the profit of humanity. One or other of these facts may predominate, may shine forth with greater splendor for a season, and impress upon the movement its own particular character. At times, it may not be till after the lapse of a long interval, after a thousand transformations, a thousand obstacles, that the second shows itself, and comes, as it were, to complete the civilization which the first had begun; but when we look closely we easily recognize the link by which they are connected. The movements of providence are not restricted to narrow bounds: it is not anxious to deduce to-day the consequence of the premises it laid down yesterday. It may defer this for ages, till the fulness of time shall come. Its logic will not be less conclusive for reasoning slowly. Providence moves through time, as the gods of Homer through space—it makes a step, and ages have rolled away! How long a time, how many circumstances intervened, before the regeneration of the moral powers of man, by Christianity, exercised its great, its legitimate influence upon his social condition? Yet who can doubt or mistake its power?

"If we pass from history to the nature itself of the two facts which constitute civilization, we are infallibly led to the same result. We have all experienced this. If a man makes a mental advance, some mental discovery, if he acquires some new idea, or some new faculty, what is the desire that takes possession of him at the very moment he makes it? It is the desire to promulgate his sentiment to the exterior world—to publish and realize his thought. When a man acquires a new truth—when his being in his own eyes has made an advance, has acquired a new gift, immediately there becomes joined to this acquirement the notion of a mission. He feels obliged, impelled, as it were, by a secret interest, to extend, to carry out of himself the change, the amelioration which has been accomplished within him. To what, but this, do we owe the exertions of great reformers? The exertions of those great benefactors of the human race, who have changed the face of the world, after having first been changed themselves, have been stimulated and governed by no other impulse than this."—Pp. 28, 29.

In the second lecture we have an able illustration of the distinguishing characteristics of ancient and modern civilizations; the elements which have entered into the formation of the latter, and its vast superiority over the former. The distinguishing feature in all the civilizations of ancient nations was, their strict simplicity, thus showing clearly that they sprang from the predominance of one single principle. There is no doubt but that other principles were active in their early stages, but some one became predominant by the destruction of all others, and thus impressed a single character upon society. The impression was rapidly made, and exhibited great power and splendor, but was of short duration. It

either was extinguished by the vehemence and brilliancy of its own development, as in Greece, or became stationary, and sunk into quiet and inactivity, as in India and China. Some of the predominant principles, which controlled the developments of the ancient civilizations, were, the theocratic principle, in Egypt, India, and Asia generally; the democratic, in the commercial republics, situated at different points on the Mediterranean, and in Syria; the social, as in Greece. The aristocratic principle, considered separately from the theocratic, as it now appears in Europe, did not operate in the development of the ancient civilizations. It was introduced by northern barbarians in the form of military chieftainships, to which were added landed estates upon the conquest of the Roman empire; and in process of time both the estates and the titles became hereditary; and, hence, a hereditary nobility. Referring to the predominance of some one principle, our author says,—

“From this cause a remarkable unity characterizes most of the civilizations of antiquity, the results of which, however, were very different. In one nation, as in Greece, the unity of the social principle led to a development of wonderful rapidity; no other people ever ran so brilliant a career in so short a time. But Greece had hardly become glorious, before she appeared worn out: her decline, if not quite so rapid as her rise, was strangely sudden. It seems as if the principle which called Greek civilization (into life) was exhausted. No other came to invigorate it, or supply its place.

“In other states, say, for example, in India and Egypt, where again only one principle of civilization prevailed, the result was different. Society here became stationary, simplicity produced monotony: the country was not destroyed; society continued to exist; but there was no progression; it remained torpid and inactive.

“To this same cause must be attributed that character of tyranny which prevailed, under various names, and the most opposite forms, in all the civilizations of antiquity. Society belonged to one *exclusive* power, which could bear with no other. Every principle of a different tendency was proscribed. The governing principle would nowhere suffer by its side the manifestation and influence of a rival principle.”
—P. 38.

European civilization, while it bears a general resemblance in all Christian nations, is distinguished from ancient civilization by its great diversity of character, owing to the diversity of elements which enter into its formation. These elements are permanently active, conflicting with, and correcting each other. Hence, while the ancient civilizations were rapidly developed, of short duration,

and ended always in despotism, that of Europe has already been in progress more than fifteen hundred years with increasing activity, and a wider and brighter prospect still open before it. The conflicts of its various principles tend to liberty, by preventing the prevalence of one to the destruction of all others. Hence government in Europe and America has been successively improved through all its natural stages from absolute despotism, which existed not long since in Russia, to a well-balanced republic which we enjoy in this country. This interesting view is very graphically sketched by our author where he contrasts ancient and modern civilization :—

“How different to all this is the case as respects the civilization of modern Europe! Take ever so rapid a glance at this, and it strikes you at once as diversified, confused, and stormy. All the principles of social organization are found existing together within it; powers temporal, powers spiritual, the theocratic, monarchic, aristocratic, and democratic elements, all classes of society, all the social situations, are jumbled together, and visible within it; as well as infinite gradations of liberty, of wealth, and of influence. These various powers, too, are found here in a state of continual struggle among themselves, without any one having sufficient force to master the others, and take sole possession of society. Among the ancients, at every great epoch, all communities seem cast in the same mold: it was now pure monarchy, now theocracy or democracy, that became the reigning principle, each in its turn reigning absolutely. But modern Europe contains examples of all these systems, of all the attempts at social organization; pure and mixed monarchies, theocracies, republics more or less aristocratic, all live in common, side by side, at one and the same time; yet, notwithstanding their diversity, they all bear a certain resemblance to each other, a kind of family likeness which it is impossible to mistake, and which shows them to be essentially European.”

“The inability of the various principles to exterminate one another compelled each to endure the others, made it necessary for them to live in common, for them to enter into a sort of mutual understanding. Each consented to have only that part of civilization which fell to its share. Thus, while everywhere else the predominance of one principle has produced tyranny, the variety of elements of European civilization, and the constant warfare in which they have been engaged, have given birth in Europe to that liberty which we prize so dearly.”—Pp. 39, 41, 42.

It will assist our view of the various elements of modern civilization to look into the interior constitution of the Roman empire. We shall find this vast fabric of government founded entirely upon the *municipal* principle.

"Rome in its origin was a mere municipality, a corporation. The Roman government was nothing more than an assemblage of institutions suitable to a population inclosed within the walls of a city; that is to say, they were *municipal* institutions; this was their distinctive character.

"This was not peculiar to Rome. If we look, in this period, at the part of Italy which surrounded Rome, we find nothing but cities. What were then called nations were nothing more than confederations of cities. The Latin nation was a confederation of Latin cities. The Etrurians, the Samnites, the Sabines, the nations of Magna Græcia, were all composed in the same way.

"At this time there were no country places, no villages; at least the country was nothing like what it is in the present day. It was cultivated, no doubt, but it was not peopled. The proprietors of lands and of country estates dwelt in cities; they left these occasionally to visit their rural property, where they usually kept a certain number of slaves; but that which we now call the country, that scattered population, sometimes in lone houses, sometimes in hamlets and villages, and which everywhere dots our land with agricultural dwellings, was altogether unknown in ancient Italy.

"And what was the case when Rome extended her boundaries? If we follow her history, we shall find that she conquered or founded a host of cities. It was with cities she fought, it was with cities she treated, it was into cities she sent colonies. In short, the history of the conquest of the world by Rome is the history of the conquest and foundation of a vast number of cities. It is true that in the East the extension of the Roman dominion bore somewhat of a different character; the population was not distributed there in the same way as in the western world; it was under a social system, partaking more of the patriarchal form, and was consequently much less concentrated in cities. But, as we have only to do with the population of Europe, I shall not dwell upon what relates to that of the East.

"Confining ourselves, then, to the West, we shall find the fact to be such as I have described it. In the Gauls, in Spain, we meet with nothing but cities. At any distance from these, the country consisted of marshes and forests. Examine the character of the monuments left us of ancient Rome—the old Roman roads. We find great roads extending from city to city; but the thousands of little by-paths, which now intersect every part of the country, were then unknown. Neither do we find any traces of that immense number of lesser objects—of churches, castles, country seats, and villages, which were spread all over the country during the middle ages. Rome has left no traces of this kind; her only bequest consists of vast monuments impressed with a municipal character, destined for a numerous population, crowded into a single spot. In whatever point of view you consider the Roman world, you meet with this almost exclusive preponderance of cities, and an absence of country populations and dwellings."—Pp. 43-45.

The life of this municipal organization was the military administration, emanating from the capital and extending to the extremities

of the empire, which gradually sunk under the combined operation of two causes ; the one internal, the other external. The former was the extension of the empire, and the concentration of the provincial interests in their respective towns and cities ; the latter was the repeated inroads, and, ultimately, the numerous settlements of the barbarians from the north. The Roman world was formed of cities, and upon its dissolution, to cities it returned again. The dissolution of the empire imparted additional activity and force to the municipal authorities, and as soon as the cities perceived the imperial pressure removed, they felt and asserted their liberty. This train of events laid the foundation of the states and liberties of Europe.

During four centuries, in which, as we have seen, the empire was first consolidated, then convulsed, and finally resolved into its original parts, a new and powerful element of civilization was infused into the whole population. Christianity had been gradually influencing the dispositions and opinions of men, and the statue and altar of victory had been removed from the capital. A majority of the Roman senate voted an application to Theodosius the Great to restore them. Whereupon the question was fully debated in open senate by Symmachus in favor of victory, and Ambrose, archbishop of Milan, in favor of Christianity ; and when the question was solemnly put, whether the worship of Jesus Christ or of Jupiter should be the religion of the Romans, Jove was degraded and condemned by a large majority. The decision of the senate was ratified by the people everywhere, and the Roman world became Christian, and idolatry ceased in Europe. The influence of Christianity in producing modern civilization will be considered in extenso in a subsequent part of this paper.

Scarcely had Christianity become fairly established when the empire fell with a tremendous crash under the shock of the Goth, the Vandal, the Hun, the Frank, and the Heruli. These barbarians introduced a third element, which extensively influenced the developments of European society, "the sentiments of personal independence and loyalty." The first was felt and acted upon by the chiefs and leaders of the invading hords from the north ; and they became the dukes, counts, marquises, and great barons : the second was felt by the populace which followed their standards, and became their devoted vassals. In these events we find the foundations of

the feudal system, which was characterized, as a legitimate consequence, by violence and private war.

In the third lecture our author discusses the question of political legitimacy, and shows that all the various systems of civilization laid claim to it.

The expressed and alleged idea of this political legitimacy is, evidently, nothing more than a right founded upon antiquity, upon duration. Yet if we examine the origin of the power which claims to be legitimate we shall find that it owes its existence to force. This is so generally true that it may be laid down as a political maxim, that the origin of all power is to be referred to force. This origin however no one will acknowledge. There is in man and in states a permanent consciousness, that force is not the ultimate source of true legitimacy. There is a higher fountain from which every government claims to derive its powers: a fountain which links with the divine Being directly or remotely. Hence kings claim to rule, *jure divino*; and the papal power is founded in a grant assumed to have been made by Christ to St. Peter; and the immortal Declaration of American Independence refers to this source no less than four times. Thus the proper idea of political legitimacy is essentially moral, including the elements of justice, intelligence, and truth. Its development is not necessarily uniform: it may appear under the forms and appointments of monarchy, of a republic, of a democracy; thus giving much countenance to that beautifully expressed idea of an excellent poet:—

“The best administer’d government is best.”

In saying this much we do not mean to admit that one *form* of government is not better than another; but simply to announce a well-attested fact.

These different forms of development, existing in Europe at the same time, and side by side, distinguish the modern from the ancient civilization. The latter, as we have seen, was always founded upon the development and ascendancy of a single principle; the former, upon them all at once; each principle and form endeavoring to reconstruct and appropriate society to itself, without being able to do it. Thus the barbarians in the south of Gaul, and in Italy, made the effort on the monarchical principle; the free cities in Germany, and on the shores of the Mediterranean, on the muni-

cial principle; the church in Spain, on the theocratic principle; Charlemagne, in France, on the imperial principle; and the great nobles and barons, on the feudal principle. Our author gives full and interesting illustrations of all these various attempts to reorganize and possess society; but we cannot follow him further, except to dilate on the influence of Christianity as an element of civilization. In doing this we shall deviate from the path of our author. He considers the church solely as "an ecclesiastical society—the Christian hierarchy." We wish to consider the question, not in reference to the church as "an ecclesiastical society," but in reference to Christianity as a religious system, that is, the doctrines, precepts, and divine institutions of Christianity. Our object is to call attention to the value of religion to society; and to convince the reader that Christianity has been and must continue to be the most efficient element in producing modern civilization.

In order to support this important conclusion, it would be sufficient to show, from the actual state of the world, that those portions of it where Christianity prevails, are far more advanced in civilization than those portions where it does not. But we will also produce some of the principal facts in the history of civilization to show that Christianity has been the cause of this difference; and in conclusion, show from the principles and institutions of Christianity that they must have had, and must continue to have this effect.

In examining the condition of different portions of the earth in reference to this question, we are not *now* to look for the *causes* of their civilization, but for the evidences of the degrees in which it exists. And we cannot doubt but it will be found to exist in higher degrees nearly in proportion to the presence and prevalence of Christianity. The chief evidences of civilization in a community, are,

The abundance of the comforts of life.

The security of property, person, and character.

The diffusion of knowledge, morals, and public spirit.

The security and sanctity of the domestic relations.

A high state of the arts. And,

Good government, securing equal rights and privileges to all.

Victor Cousin, a celebrated French writer, in his *History of Philosophy*, gives nearly the same statement of the evidences of

civilization. It differs from the statement given above in this—it designates the *elementary principles* from which the fruits of civilization have sprung, which fruits we have produced as its evidence. His statement is more strictly philosophical, and is here presented, as it will afford to some a clearer view.

The idea of the *useful*, producing industry and the practical sciences, mathematics, physics, and political economy.

The idea of the *just*, producing civil society, the state, and jurisprudence.

The idea of the beautiful, producing the *fine arts*.

The idea of *God*, producing religion and worship; and,

The idea of the *true*, producing philosophy.

This beautiful statement of the progress of civilization shows that its origin is not in the forms and institutions of society and government, but in the *mind*, which gives birth to great ideas, that contain the relations by which individuals are incorporated into society. These ideas are embodied in the *relations* of community, developing themselves in its laws and institutions. How important then is the education of the private and public mind! How essential that it be perfectly free, that it may discover and give form and activity to those natural elements which God has ordained for the endless improvement of man! Let us now take a rapid survey of some of the nations of the earth in order to ascertain *where* these essential evidences of civilization exist, and where they exist in the greatest degree.

The first thing that strikes us in this survey is, that no one possesses them *all* where Christianity does not exist. And upon a careful survey of *Christian* nations these evidences of civilization will be found to exist in proportion to the prevalence of the purer forms of Christianity. If these two facts can be established, the value of Christianity as an essential element of civilization will appear exceedingly probable.

In prosecuting this comparison, we shall pass by those nations in which we might see humanity in its most revolting and degraded conditions. We shall not take advantage in this argument of a comparison of these nations with the nations of Christendom. But we will select the most favored and highly cultivated pagan countries, and try the comparison between these and Christian Europe. We may name China, India, Japan, and the Ottoman empire.

We must suppose the reader to be so well acquainted with the civilization of *Christian* countries as to render unnecessary any illustrative remarks on this side of the comparison. Our inquiries will therefore relate to the social and civil condition of the countries on the other side.

The first evidence of civilization is the abundance of the comforts of life. The commercial intercourse of Christians with China and India is calculated to make a very erroneous impression with respect to the general possession of these by the mass of the people. Our ships and our commercial representatives and agents have access to but a single city in the vast empire of China. And from the wealth and splendor which are seen at this great commercial point, but more particularly from the general association in the European mind, of wealth and comfort, we are hurried to the conclusion, that the three hundred millions of Chinese are well fed, and well clothed, and well housed. We forget that the concentrated wealth and splendor at Canton and Peking, and other large cities, may be, nay, must be the fruits of much toil, misery, and oppression, among the laboring population. And if we look into the interior even by the little light which a few intrepid travelers and devoted missionaries have shed upon the condition of the people, we shall see humiliating evidences of this fact.

All accounts agree that every foot of land which is accessible and can be rendered arable, by any means, is put under cultivation, without reference to the expense of time or labor; every substance which can by any process be decomposed and converted into manure to sustain the soil, is carefully treasured up; and yet if there is any marked diminution in the harvests, a famine to a considerable extent ensues, since from the close policy of the government with respect to foreign commerce, sufficient supplies cannot be introduced from abroad. That there is a scanty supply when the harvests are most abundant may be inferred from the fact, that there is no exportation of the articles which constitute the common comforts of life. To all this we may add the well-attested fact, mentioned by Malte Brun, and the English embassy, under Lord M'Cartney, that the poor eat every thing they can find; all sorts of animals, and even such as have died by disease. In so populous a country, he adds, this practice may find the excuse of necessity.

If we turn our attention to India, we shall find the general population in a still more deplorable condition, in reference to the common comforts of life. There is not only in China and India a prevailing scarcity of these blessings among the people, but the various conveniences, such as plates, knives, forks, chairs, tables, and table linen, with the accidents and ornaments which give warmth and pleasure, and even a *simple elegance* to the enjoyments of society in Christian countries, are entirely unknown to them. If it could be affirmed that they had bread and plenty of it, which is the foundation of all civilization, yet no one will pretend that they have the variety and delicacy of food which we are accustomed to consider a very decisive evidence of it.

In connection with the supply of the comforts of life, it is proper to notice the *means of producing them*. With climate and soil which produce almost of themselves, and in many cases two crops per annum, yet the expenditure of human labor in proportion to the amount produced is vastly more in pagan than in Christian countries. This is owing to the small number and rudeness of the implements of husbandry and manufacture in the former, and their great variety and perfection in the latter. Such a thing as a good English or American plough, or harrow, or wagon, or flouring mill is unknown in countries not Christian. The dry and capacious barn and secure granary are unknown. The same remark holds still more strongly in manufacturing operations and mechanical pursuits. Can the pagan or Mohammedan world produce a single instance of a well-regulated and well-appointed cotton or cloth mill, or metal foundries, or any of those wonderful and complex mechanical establishments which distinguish Christian countries, and administer to the wants, the comforts, and the pleasures of the inhabitants? Nothing of the kind is to be found out of Christendom, and independent of Christian influence. In the course of three thousand years the pagan world has produced *four articles*, which have excited the admiration of Europe, and have not been successfully imitated: the carpets of Persia; the muslins of India; the porcelain of China; and the lackered work of Japan. But it is to be remembered, these are the products of three thousand years' experience, during which time patience has sat toiling to accomplish the same object. It has been only a few years comparatively since Christian Europe began to imitate these rare productions of Asia,

and she is but barely inferior at the present time, and the next improvement, or the next patent, may place her in the advance. But what strikes us most forcibly in this comparison is, the *means* by which she produces her results, and the *amount* produced in proportion to the number of persons employed, resulting in a vast economy of human labor. While in countries not Christian, the principal and almost only agents are the natural powers of the operators, aided by a few simple instruments; in Christian countries the principal agent is machinery, almost instinct with life, and needing only the occasional control of reason and skill. In India the seed is separated from the cotton by hand. In America the cotton gin is set in motion by the power of steam, and the attendant looks on at his ease, while *his* day's work produces a thousand fold more than the Indian's. In India, the fine and delicate thread is drawn and woven by innumerable hands, applied with a patience which excites our admiration. In England and America the spinning jenny and the power loom, under the direction of a child and a man, produce manifold more than the same amount of time and labor in India.

This first evidence of civilization includes also *good lodging*. We shall look in vain among the vast operative population of Asia, in the most favored spots, for the neat appearance, convenient apartments, and warm and comfortable appliances of an English cottage, or an American farm house. Such an evidence of civilization, with all its delicate and tender attributes and accidents, is well entitled to the appellation of *home*. But it is not to be found where the light of the glory of the gospel of God has not shone.

The second evidence of civilization is, security of property, person, and character. The existence of separate property, the absolute right of which is in the person, answering to our idea of a fee-simple title to land, is not known to the people in China or India. Proof of this very material fact need not be sought for in the usages of the nations, or in their laws. It is a necessary condition of the establishment of *castes* among them. These castes could not exist with our idea of property received, and carried into practice. It is not to be denied, but that *use*, and possession for a long time, by the same person or family, give a pretty well-secured right to *continue* to use. But this is not the idea of right, in a high state of civilization. We claim the right of selling our property,

of giving it away, or of disposing of it by will, independent of the will of any person whatsoever. It is this right which gives individuality and importance. No such right as this exists in Japan, or China, or India. The ultimate right to the soil is understood to rest in the government, subordinately from the emperor down to the lowest officer; and the cultivators of the soil are allowed their scanty subsistence from the sweat of their brows.

As it respects security of *person* and *character*, we have still less ground for the comparison. As far as we are able to learn, *character* is not a subject of litigation at all. The law gives no redress for injury of individual character. And the person is secure, only as a piece of property, belonging to the government, and useful to it, and no further. The distinct idea of the population is, that they are the property of the government. The noble idea, without which there is neither freedom nor personal security, that government is instituted and administered for the good of the people, has scarcely yet occurred to an individual mind out of Christendom, much less formed the basis of public opinion. This complex idea contains within it that of *representation*, which is essential to all free governments, and without which, there is no certain redress for personal injury, or private wrong, done either by the stronger, or by the hand of authority. In none but Christian countries are the ideas of right and power distinctly separated. For all practical purposes, in pagan countries they are identical.

If we inquire for the next evidence of civilization—the prevalence of knowledge, morals, and public spirit—in pagan countries we shall find scarcely a vestige of either among the great mass of the people; very little of either even among the higher circles of society. In China there is supposed to be much knowledge, from the beautiful china ware and silks which they produce. It has also been reported that their astronomical knowledge is accurate and extensive. Their canals and public works are sometimes mentioned as evidence of knowledge; and by some their internal government is considered perfect. These favorable views of China were published in Europe, and pressed upon public attention during the period of the French revolution, chiefly by Voltaire and the Abbe Raynal. There is no difficulty in detecting the motive. It was to discredit Christianity, by contrasting the convulsed condition of Europe, where it prevailed, with the supposed tranquility and

happiness of China, where it did not exist. The controversy led to more accurate investigations, and the result has been to reject the idea of a high state of civilization and happiness in China, and also its high claims to antiquity, which were supposed, and indeed intended, to conflict with the commonly received Christian chronology.

All that can be fairly affirmed of the Chinese, with respect to science, is, that they make high pretensions, and that they are in possession of a few facts, and some astronomical calculations, which they have obtained from others, but do not understand themselves. The following condensed view of Chinese science is supported by the best authorities; and is a principal argument for M. Bailly's theory of the origin of the sciences:—

“For above two hundred years, what is termed the tribunal of mathematics in China has been filled, not by native Chinese, but by Jesuits. These are the men who have made all their astronomical calculations, and had the charge of the Chinese observatory. There are, indeed, some nominal professors of astronomy among the Chinese themselves, but these are so grossly ignorant as to adhere with great obstinacy to an ancient opinion, that the earth is of a square figure.

“Before the arrival of the Jesuits, it is acknowledged that the Chinese were possessed of astronomical instruments, and *pretended* to make observations on the heavens. The possession of these instruments is urged as an argument of very considerable proficiency in astronomy and mechanics, and the argument is apparently a good one. But let us remark one fact: the latitude of Pekin is thirty-nine degrees, fifty-five minutes, and fifteen seconds; the latitude of Nankin thirty-two degrees, four minutes, and three seconds; yet all the sun-dials and astronomical instruments, both at Pekin and Nankin, are constructed for the latitude of thirty-six degrees: so that it is absolutely impossible that the Chinese could have made a single just observation at either of these capitals of the empire. A very probable conjecture has been formed with regard to the cause of this singularity. The city of Balk, in Bactriana, (now Bucharia,) is situated in the thirty-sixth degree of north latitude. The sciences began to be cultivated in this city by the Greeks; who, having obtained the government of this province, under the successors of Alexander the Great, shook off their dependence, and founded a pretty extensive empire. In the time that China was governed by the first dynasty of the Tartar princes, these instruments, made for the latitude of Balk, were transported to China, and the Chinese at that time acquired some smattering of their use. Hence the origin of one of the most absurd and disgraceful errors, which the Jesuits acknowledged was maintained by all the Chinese astronomers, that the cities of China were all situated in the thirty-sixth degree of latitude. As for longitude, they had not the most distant idea of it; yet these are the people who are said to have cultivated the science

of astronomy for four thousand years, and whose history is authenticated, beyond a doubt, by a course of celestial observations begun before the deluge!"—*Tytler*.

But knowledge, in its highest sense, does not simply mean the possession of facts and principles; it implies also their application to the improvement of society, and the discovery of additional facts and principles. This high and distinguishing attribute of knowledge, which is the characteristic glory of the civilization of Christian countries, is entirely unknown in China. It never existed there, nor is it to be found in pagan countries. There is no accumulation of facts, or discovery of new principles. Nor is there any new applications of those which they have possessed for centuries. Even their implements of husbandry are of the same simple and rude forms that existed hundreds of years ago. Neither theory nor speculation exists among them. There is no activity of mind. There is nothing more than a feeble observation of what addresses the senses, or passions. The great mental activity, the restless inquiry, the high enterprise, and the rapid and energetic execution which distinguish Christendom, are not known in China in the smallest degree. Her political and social institutions are all intended to calm and soothe the mind, and to reduce it to a state of ease and inactivity. The object is to insure uniform and unresisting obedience. In Christendom, nothing is considered valuable that does not give an additional impulse to some one of the great interests of humanity. The conflicts of opinions and principles, which produce such tremendous concussions in Europe, are regarded as the birth-throes of higher states of knowledge, liberty, and civilization. But, in China, they would be considered the signal for the dissolution and destruction of society, if not of the world.

To support this interesting point in the comparison, we shall refer to two or three principal facts. It is well known that the Chinese, perhaps by accident, had knowledge of gunpowder, the compass, and printing, many ages before they were discovered in Europe. But, until the Christians visited China, these facts, in their possession, had been productive of no advantage whatever. Gunpowder they used simply as an amusement, in the preparation of fireworks, which they exhibited in the day time, in order that they might be the better seen. The compass was a mere matter

of curious observation ; and they declared to the Portuguese, when they first visited China, that they knew of the existence of polar attraction, but had no use for it. As for printing, it has always been executed with blocks of wood, on which the characters are cut, as in sculpture. They have no knowledge of moveable types, that wonderful method by which the inhabitants of Christian countries combine and express their thoughts on paper.

Now let us glance at the discovery and application of gunpowder, the compass, and printing in Christendom. They were all the result of accident. But when the accidents disclosed the facts, how quickly were these facts applied to the interests and improvement of society. The discovery of powder was followed by an entire change in the military art, and has lessened very much the destruction of human life in battle, and the general asperity and horrors of war. No sooner was the polarity of the load stone discovered, than the bold and adventurous Christian mariner quit his tedious and dangerous coasting, and stretched away across the wide and pathless Atlantic to the discovery of a new continent. But who can conceive of the results of the rapid and universal application in Christendom of the art of printing? It was seized upon and applied to the propagation of knowledge throughout the whole Christian world; so that every valuable fact, great truth, or sound principle, wherever first discovered or applied, instantly became the property of every nation, city, town, village, and farm house ; thus establishing a commonwealth of knowledge, which will ultimately work out a commonwealth of interest and liberty among all the people of the earth. At the discovery of this art, the printing presses in Christendom became in the midst of the population what powerful electrical batteries are in circles of living beings which connect their opposite poles. They gave out rapid and brilliant coruscations of mind, communicating them by powerful and successive impulses throughout the associated masses, until Christian Europe was fully charged with great and sound thoughts and principles, which have elevated her to her present commanding position in the world. And now, a self-generating battery, like the torpedo, she stands in the midst of the earth, full charged with wisdom and experience, communicating her illuminating and regenerating influences to all who come within striking distances.

It is scarcely necessary to institute a comparison between the

morals and *public spirit* of the most *enlightened* and *civilized* *pagan* countries and Christendom. All authorities declare, that public spirit in any of the more pleasing or commanding forms of benevolence does not exist out of Christendom. Perhaps many will learn with surprise that there does not exist on the earth, independent of Christianity, an asylum, or a hospital, or a retreat for the distressed and unfortunate, or a public school for the instruction of the poor and destitute, such as those which adorn the civilization of Christendom. Scarcely a city in Europe or America which has not some monument of this kind; and some have many. These are the homes of the worn-out and mutilated sailor, the lonely and penury stricken widow, of the deaf, the dumb, the blind, and the lunatic, where they are made as happy and as comfortable as they can possibly be in this world.

But instead of these charities, which bless humanity in Christendom, we occasionally find hospitals in pagan countries for *brutes*, while man is left to perish as he may. A century ago, the city of *Ahmedabad*, in India, contained three hospitals for animals. And in the city of Surat, the most remarkable institution at the present time is the Banyan hospital for sick, wounded, and maimed animals. It is inclosed by high walls, and subdivided into numerous courts for the accommodation of the different species. In sickness, they are attended with the utmost assiduity, and provided with an asylum in old age. In 1772, it contained horses, mules, oxen, sheep, goats, monkies, poultry, pigeons, and various other birds, also an aged tortoise, which was known to have been there seventy-five years.

It will be observed that we have avoided any comparison of the religious opinions and customs of pagans and Christians. And although such a comparison would show a vast superiority of the latter over the former, yet this would be begging the question, as our object is to prove that Christianity is the essential element in causing the difference. But before we proceed to state some facts which demonstrate this proposition, we will note the comparative *activity* of Christian and pagan nations.

In Christendom the most distinguishing feature of the nineteenth century is, unexampled activity, displayed in inquiries after sound political and social principles, and moral and religious truths; and in their application to individual and general improvement. Hence the rapid and sublime developments of mind; the daily and almost

hourly discoveries in the sciences, and improvements in the fine and useful arts; the advancement of trade, and the growth of commerce. The degree of activity in a community is the measure of its civilization; where this activity is not found, society remains stationary, or rather gradually retrogrades. There are no inventions in the arts, no discoveries in science, no boldness and freedom of thought, no development of vast plans for public improvement, no great individual or corporate enterprises. External order, and a general security of property and person, may indeed be found under an extensive and despotic police. Evidences of great wealth and power may appear in the erection of pyramids and palaces by despotic rulers, who command the persons of the people without their consent, as they do their substance; and too frequently these monuments of despotic power are taken for evidence of general civilization and prosperity. The true philosophic view of all such great works is, that they are the evidence of unutterable oppression and distress among the people—the price of incalculable blood and treasure. A knowledge of the amount of human misery and waste of human life, caused by their construction, would make the blood run cold in the veins. In accomplishing the plans of their ambitious masters, men are used as mere beasts of burden, and they perish without notice or regret, as the beasts perish, from fatigue and bad usage.

But in Christendom an irrepressible activity pervades the thrones, the palaces, and the people; producing an astonishing commotion everywhere, in the open fields, in the gloomy forests, in the populous cities, and on the wide and pathless ocean, making discoveries in the sciences, and improvements in the arts so rapidly, that we scarcely know when we are read up in the one, or have the latest and best specimens of the other. While all this is going on in Christian countries, subjecting the physical world to the dominion of man, and compelling it to administer to his necessities and his pleasures, what do we see in pagan or Mohammedan countries? Not one new development in the empire of intellect; not a single discovery in moral, political, or physical science; not the slightest improvement in either the useful or the fine arts. All is stationary or declining. Christianity, that living and all-informing power, which God has given to awake the world to activity and improvement, is not among them. Hence they are sunk into ignorance

and apathy. They use the same material, and form of dress, and furniture now that they did a thousand years ago; the same manners and customs prevail, and if they attempt to introduce Christian improvements, they are obliged to employ Christian men as agents, owing to their imbecility and ignorance. What better proof is desired of the superior activity and energy of Christian countries, than the events which are now transpiring in the east? Who doubts the humiliation of the Chinese authority to the small English fleets with a few thousand soldiers, notwithstanding the celestial emperor has under his command three hundred millions of subjects, and perhaps the right of the quarrel on his side. How feeble will be the resistance of Chinese power and skill to the thunder of the British cannon? Nay, if England were not restrained by moral and political considerations, is there an intelligent person that doubts but that the British flag would be waving over the imperial palace in Pekin in a few short weeks? But could this movement be reversed? Where is the pagan power that could dispatch its fleets and armies three thousand miles from home, and bring into submission the smallest state in Christendom?

In a prior remark we suggested the application of the comparison to the different Christian countries, for the purpose of showing that their advance in civilization is in proportion to the prevalence of the purer forms of Christianity. For this purpose it will be sufficient to fix the attention on Spain, Portugal, and Italy in the south, and Russia, in the north of Europe, as one side of the comparison; and on the south and west of Germany, on England, and on France, as the other. The superiority of civilization in these latter portions of Europe cannot be questioned. If we look into their religious history and condition, we shall find in the former more pomp connected with their worship, but much less liberty of thought. And these two facts spring from one great difference between the Roman Catholic and the Protestant. And lest we should misstate this difference, we will state it from M. Villers prize essay, in answer to the following question proposed by the National Institute of France, viz.: "What has been the influence of the Reformation on the political situation of the states of Europe, and on the progress of knowledge?" The essay was approved by this august tribunal of French philosophers, and received the prize in the capital of a Catholic country. Speaking of the difference between the Catholic

and Protestant theologies, M. Villers says,—“The Catholic theology rests on the inflexible authority of the decision of the church, and consequently prohibits to the student every free use of his reason. The Protestant theology, on the contrary, rests on a system of examination, on the unlimited use of reason. The most liberal exegesis opens to it the knowledge of sacred antiquity; and criticism, that of the history of the church: a simplified and pure doctrine is, to it, only the body, the positive form necessary to religion: it is supported by philosophy in its examination of the laws of nature, of morality, and of the relation of man to the Divinity. Whoever is anxious to be well informed in history, in classical literature, in philosophy, can use no better method than a course of Protestant theology.”—P. 129.

In the explanation of the interesting fact involved in this comparison, it cannot have escaped notice that the Protestant theology prevails, or is cultivated extensively in all the countries on the side of the comparison to which we have assigned the superiority; and yet France, a Catholic country, is in this scale, and Russia, not Catholic, in the other. The cause of this variation is obvious, if we look into the history of these countries. Russia has but lately become Christian, and the fundamental principle of her theology is the same as that of the Catholic, and her forms of worship also conform closely. France, though never thoroughly Protestant, yet has always had a large Protestant population, and many of her stars of the first magnitude have been Protestants. Under the present constitution of France, the Protestant worship is tolerated, and under certain conditions supported; and there are *two* Protestant theological seminaries in the kingdom, at Strasburg and Montauban. She has been constantly influenced by England and Protestant Germany. London, Halle, and Geneva became the schools from whence the French derived their erudition. But above all, what is not generally known, yet well attested, she never did, and never can bow without reserve to papal supremacy, *jure divino*. In proof of the remark, reference may be had to Guizot on civilization. These three material facts explain how France comes to be abreast of England, if not in the lead, in the progress of civilization.

The difference in the prevalence of knowledge and liberty in these countries is not greater than the difference in the internal condition of the people. In the one class of countries, agriculture,

economy, and its various branches, are in a deplorable state of degradation. Poverty, indolence, beggary, and vice prevail, as in the fine provinces of Rome and Naples, in Spain and Portugal, while activity and improvements in agriculture, in rural economy, in government, strike the attention of the observer in the midst of the cold and infertile fields of Scotland, England, and Holland.

From what has been produced in these comparisons, we may see clearly, that the finest portions of Asia and Europe, where Christianity does not prevail, are in a much more miserable condition, notwithstanding their great natural advantages, than the sterile and inhospitable portions of Europe, where the vivifying and illuminating power of Christianity has been felt in its purer forms. The prevalence of this fact everywhere is a conclusive argument in favor of Christianity, being the essential element in civilization. And where it is most pure it is most efficient.

Having shown, by comparison, the vast superiority of Christian over pagan countries, and the decided superiority of those where Christianity prevails in its purer forms over others where it does not, we shall proceed to exhibit some of the principal facts in the history of civilization which attest that Christianity is the cause of this difference.

When the Portuguese first visited India they found in the Malabar district a native Christian population, which claimed to have existed there from the days of St. Thomas the apostle. After the country passed under the dominion of Great Britain, the Rev. Claudius Buchanan visited it and explored the interior. He found hundreds of thousands of these native Christians who claimed their succession from the bishops of Antioch, and possessed and used the Syriac Scriptures, copies of which he brought to England. Upon his return he published his discoveries and observations in a volume entitled, *THE STAR IN THE EAST*, in which he strongly urges the British government to make an ecclesiastical establishment for India. The object in reciting these extraordinary facts is not to show the effect of British influence on the population, but the condition of that portion of India where these native Christians were found, and had existed from the earliest ages, as compared with that of the Brahmin and Mohammedan populations in their immediate vicinity. Malte Brun says, "The inhabitants are uncommonly industrious and expert in husbandry; their villages are the neatest

in India ; the houses are contiguous in a strait line, built of clay of an excellent quality, well smoothed and painted." Here, under the most unpromising circumstances, we see the legitimate influence of Christianity upon the well-being of society.

But Christianity has contributed most materially to the production of the necessities and comforts of life by the impulse which it gave, at the Reformation, to the study of philosophy and the arts. Hence, the institution of agricultural societies in most of the states and cities of Europe and America. These societies collect information and publish it ; and offer premiums for improvements and inventions. Lectureships and professorships are endowed in many colleges and universities ; and even *national* institutes and boards of agriculture exist in various Christian countries. Nor has the vast impulse given to the study of philosophy at the Reformation operated less beneficially on the *manufacturing* interests. Many philosophical societies have been established, whose transactions, published to the world, have rendered the empire of philosophy the common inheritance of Christendom. From these vast and various movements in society, under Christian impulses, commerce has sprung up and extended to every accessible port and place on the face of the whole earth. And it is remarkable that there is not a *commercial* nation in the world that is not Christian. Hence one material fact : while a *failure* in the crop, or even a very great *diminution* in pagan countries, produces famine and pestilence, and not unfrequently rebellion and civil war, in Christian countries the deficiency is made up by commerce importing a supply from foreign sources. Hence neither famine nor pestilence has been known in Europe since the Reformation, except the latter, by importation from some pagan or Mohammedan country.

As a decisive proof that our reasoning on this interesting question is well founded, compare the increase and decrease of populations in pagan and Christian countries. In none of the former is population increasing ; in most of them it is decreasing. In China and India it is supposed to be stationary ; in Turkey and all her dependencies, it has long since been on the decline ; while in most Christian countries it has been rapidly on the increase. It has doubled in England within one hundred years, notwithstanding the vast drains of her armies and navies, and of emigration. The same may be said of France, of many parts of Germany, and of

Russia. The explanation of this remarkable fact is found in the law of the increase and decrease of population, which is, *in proportion to the means of comfortable subsistence*.

We also mentioned the security and sanctity of the domestic relations as a prime evidence of high civilization. Let us now notice two or three particulars in its history which bear on this question. We shall not presume too much when we say, one cannot conceive of society being in a tolerable state of civilization where security and sanctity of the domestic relations do not prevail. And it is equally impossible to suppose these relations to be secure or sacred where *polygamy* prevails. It is a well-attested fact that this custom is tolerated in every pagan country : it has been so tolerated in all ages.

It ceased to exist only under the influence of revealed religion. Europe is indebted to Christianity for deliverance from it, and for the elevation of woman to her proper position in society. Christianity, which positively forbids polygamy on pain of the eternal damnation of the soul, had been for three hundred and sixty years gradually altering the opinions and controlling the feelings of the Roman world, until the impression it had made was a sufficient foundation for legislative action, when Theodosius the Great and his sons Arcadius and Honorius, by edict, A. D. 393, had the honor of abolishing it throughout the empire. This single fact in the history of civilization is sufficient to establish the claim of Christianity as the principal element in perfecting society.

One other fact, connected with the history of woman, imparts much light and power to this argument. The genius of pagan society and government requires the degradation of woman ; while that of Christian society and government her elevation and protection. The first are founded essentially on the idea of power : the latter on the idea of morality and justice. Hence, as history everywhere attests, the first have always made less account of the lives of females than of males ; and their whole social policy is to require the female in the lower ranks of life to perform the drudgery of the household, and in the higher, to be removed from society, excluded from mental and moral improvement, and shut up within her own premises, simply for the pleasure of her master. In what pagan or Mohammedan country does woman mingle in society with ease and equality, receiving the respect and attentions of man,

and in return bestowing upon him comfort, pleasure, and refinement? Whoever else may be an enemy to Christianity, surely infidelity or irreligion in woman would be treason against her own virtue and felicity.

The civilizing and conservative power of Christianity is strikingly exhibited by a comparison of the west of Europe, where the church sustained the shock of the northern barbarians, and converted them; with Asia, Egypt, and those portions of Europe where she fell under the Mohammedan power. The countries which the Mohammedans overran, and where they nearly extinguished Christianity, were the garden spots of the world, in a good state of culture, and filled with a civilized population. The conquerors themselves possessed its first elements, derived from Arabia and the East. They held the fundamental principle of religion also, the doctrine of only one living and true God. Yet with all these advantages, every country where they extinguished religion has suffered a diminution of population, of the comforts of life, of domestic and social happiness; and liberty is an entire stranger to them. On the other hand, the invaders which poured down from the north upon Europe, and took possession of her cities, towns, mountains, and plains, were barbarians indeed. Every element of general society, except religion, perished in their presence. The church alone withstood the shock, and became the great conservative agent in recovering Europe from the desolation and darkness which followed. Yet in the midst of these barbarians, on the very soil which they won by their valor, has grown up the great European family of nations, with their vast circle of sciences and arts, their manufactures and commerce, and their varied, exuberant, and splendid civilization. We may conceive faintly of the power and superiority of these nations, when we remember, that one of them, whose court and capital are on a small island in the Atlantic, rules over nearly one fourth of the population of the world, and directs more than one third of its elements of power.

Now, the interesting problem to be solved is this: Why have the populous and civilized countries of Asia, Africa, and Europe, which were conquered by the Mohammedans, gradually sunk back into darkness, misery, and slavery; while the portions of Europe, overrun by barbarians indeed, have made such wonderful advancement in all the arts of peace and war, and in every thing that can

adorn humanity? The only answer which can be given to this question, the answer which history, philosophy, and reason attest, is, the preservation and influence of Christianity. Whatever remained in the general wreck of Roman society and civilization, found an asylum in the bosom of the church: here it was nursed into life, and gradually imbued with the spirit and forms of Christianity. These overcame the fierce and savage Goth, and Hun, and Vandal, and Frank, and tamed their wild and violent spirits, and brought them under the influence of religion. They became Christians, and society began to be reconstructed, and the result, though slow, is grand and permanent.

We might add many striking instances of the influences of Christianity on the progress of civilization, but time will not permit. We hasten to show from its principles and institutions that it must have had, and must continue to have this effect.

The first thing to be noted is, that it addresses mankind with divine authority. It comes in the name of God. If the doctrines which it teaches, and the threats and promises it contains, are just and good in themselves, what must be their power and effect under the sanction of Heaven? Religion is a system of restraints, operating on the very fountains and springs of action. It lays its command and authority upon the heart—upon the passions—and holds these to a strict accountability. This no *human* law has ever attempted to do. Thus Christianity established a moral power in society, which is founded upon this great truth—the only hope of humanity—that there is a law above all human law, in all times and in all places the same. This power, established at the fountains of thought, of impulse, and of action, greatly influenced the developments of society. Hence the manners, opinions, and laws of Christendom are molded and improved by its invisible and intangible agency. In order to perpetuate this moral power in society it was necessary to give it a visible embodiment, with rules and regulations. Hence the visible church arose. Her general rules are by divine authority, and contained in the New Testament. Her explanatory and prudential rules, to guide in the application of Scripture in questions of morals, were gradually produced and multiplied, forming the *canon law*; and every intelligent citizen knows how great was the influence of this body of ecclesiastical law, in recovering Europe from the dark ages, and in reconstruct-

ing and perfecting modern society. Little does the ungrateful infidel think, while he enjoys wealth, safety, and consideration in society, that he is indebted for them all to the religion he affects to despise.

But in matters of liberty and government, politicians and statesmen have not always done justice to religion. The genius and institutions of Christianity are directly opposed to the two great errors in the world affecting human liberty and government, viz., *slavery* and *hereditary power*. We do not now refer to the *particular question* of slavery which agitates our own country : but to the general question of depriving a human being of his rights, privileges, and personal freedom, when he has neither forfeited nor embarrassed them, or either of them, by his own misconduct or crimes. Thus Christianity struck at the root of that great wrong, which has existed in all countries and in all ages—the practice of reducing prisoners of war, and debtors unable to pay, to a state of slavery. As for hereditary political power or monarchy, there is not a single element of Christianity in favor of either. The Scriptures are directly opposed to both, as will appear from a brief sketch of the Jewish constitution ; in which, perhaps to his surprise, the reader will see all the elements of our own glorious republic.

The Jewish government is generally considered to have been a *theocracy*. We usually attach an erroneous idea to this term. From the fact, that God gave the *ten commandments* to Moses, we conclude, without examination, that he gave *all* the laws which Moses published ; and because he *occasionally* interfered in *difficult* questions, and gave his decision by the high priest, we infer that he always interfered, and directed the administration. But both these conclusions are very erroneous and injurious. God gave the decalogue without any agency of Moses ; but Moses produced the body of the Jewish law by the legitimate exercise of his own reason, aided and guided by inspiration. Very rarely did the divine Being interfere in the administration of the laws without the agency of the *magistrate* ; perhaps *never*, after the people had settled in Palestine, and their constitution was fully developed and fixed. The proper idea, therefore, of the Jewish theocracy is, *that the sentiment of religion, requiring a constant reference to the will of God, as king, prevailed in the production and administration of*

the Jewish constitution. Religion was the foundation of the civil machinery, and the informing spirit that directed its movements; and the much more deep and correct impression, prevailing among the Jews at that time, of the constant and efficient agency of the divine Being in the affairs of men, led them to seek wisdom of him in all their plans and operations, and when they were successful and prosperous, to refer to him as the author of their blessings. This gave rise to the idea of *theocracy*; and the promise of God frequently repeated, and more frequently fulfilled, that he would guide them when they were perplexed, and aid them when they were enfeebled, completed and established the idea. But the general error lies in supposing his governance and aid were *independent* of their reason and judgment. Now let us look into the Jewish constitution and see what was produced by the predominance of the religious sentiment in the minds of the Jewish magistrates and people.

The history of the Jewish government divides itself naturally into three periods. The first extends from the times of the twelve patriarchs to the introduction of the monarchy: the second, from the introduction of the monarchy to the Babylonian captivity: the third, from their return to Judea, under the decree and protection of Cyrus, to the subversion of their state by the Romans. In the first period, the foundation of their constitution was laid in the separate existence of the twelve tribes with their own magistrates severally, yet united as one nation for the general welfare and common defense. The chief magistrate of each tribe was called the *head of the tribe*, and sometimes *senior* or *senator*. Every tribe obeyed its own prince, who appears to have been elected. As the people increased in numbers, various heads of families united together, and selected some individual from their own body for their leader; to whom they were willing to submit while convinced of his virtues. This was their form of government while in Egypt. Under the administration of Moses, it was further expanded by the appointment of an additional number of judges, and the adoption of the principle of *appeal* from a lower to a higher magistrate. These judges were elected by the suffrages of the people from those who by their authority and rank might be reckoned among their rulers. The inferior judges, that is, those who superintended the judicial concerns of the smaller numbers of the people,

were subordinate to the superior judges, or those who judged a larger number; and difficult cases went up from the inferior to the superior judges: *very* difficult cases were appealed to Moses himself, and in some cases from Moses to the high priest. Here, when the efforts of human reason and judgment failed, they asked and obtained the interference of Heaven.*

The various civil officers were dispersed, as a matter of course, into different parts of the country. Those of them, accordingly, who dwelt in the same city, or the same neighborhood, formed the *comitia*, senate or legislative assembly of their immediate vicinity. Deut. xix, 12; xxv, 8, 9; Judges viii, 14; ix, 3-46; xi, 5; 1 Sam. viii, 4; xvi, 4. When all that dwelt in any particular tribe were convened, they formed the legislative assembly of the tribe; and when they were convened in one body from all the tribes, they formed the legislative assembly of the nation, and were the representatives of all the people. Josh. xxiii, 1, 2; xxiv, 1.

These were the leading features of the Jewish constitution prior to the introduction of monarchy. We see each tribe existing as a separate civil community, independent of the other tribes: here is the idea of our separate independent states. But although in many things each tribe existed by itself, and acted separately, yet in others the tribes were united, and formed one national community. If any affair concerned the whole, or many of the tribes, it was considered, and determined in the legislative assembly of the nation. Here is the idea of our national congress, in which each state is represented. And in the assembly of the magistrates of any particular city forming the *comitia* or senate of the city, we have the idea of our municipal corporations. And in the creation of these magistrates by election, we have seen that the sovereignty resided in the people. Indeed, so many elements of popular freedom are found in the Jewish constitution, that Lowman and Michaelis are in favor of considering it a *democracy*.† Yet this constitution was developed under the divine direction, and esta-

* How natural is this application of religion to the development of society! It will explain the great fact, well attested in every nation, that divine interference in human affairs was more frequent in the early periods of the world than in later, when education and experience were sufficient to guide man in all the *ordinary*, and most of the *momentous* affairs of life.

† See Watson's Dictionary. Article, Government of the Hebrews.

lished under the divine sanction. How passing strange is it then that kings should claim to reign *jure divino*! What an outrage upon religion and comon sense, for mortal man to proclaim himself king, by the grace of God! (*Rex Dei gratia.*)

The introduction of monarchy into the Jewish constitution was expressly against the declaration of the divine will, and was demanded by the people, in the days of Samuel, when they had become unworthy of liberty.

The history of this transaction is recited with such simplicity and force, that we need do no more than read it to you, from the eighth chapter of first Samuel, in order that you may feel that God is against monarchy:—"And they said unto Samuel, Behold thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done, since the day that I brought them up out of Egypt, even unto this day, wherewith they have forsaken me, and served other gods; so do they also unto thee. Now, therefore, hearken unto their voice: howbeit *yet protest solemnly unto them*, and show them the *manner* of the king that shall reign over them. And Samuel told all the words of the Lord unto the people that asked of him a king. And he said, *This* will be the manner of the king that shall reign over you: he will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties, and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers and to his servants. And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your sheep:

and ye shall be his servants. And ye shall cry out in that day, because of your king which ye shall have chosen you; and the Lord will not hear you in that day. Nevertheless, the people refused to obey the voice of Samuel: and they said, Nay; but we will have a king over us."

We have further said that the Scriptures were opposed to *hereditary political power*. The proof of this we see everywhere in the Jewish constitution to the time of Saul, the first king; and upon his acting wickedly, the declaration of God, by the mouth of his prophet, was, 1 Sam. xv, 28, "The Lord has rent the kingdom of Israel from thee this day, and has given it to a neighbor of thine, that is better than thou."

From what has been said above, taken from the Scripture, we see that the declaration of God is in favor of a confederated republican government, and directly opposed to monarchy, and to all hereditary political power. And this declaration is further confirmed by the prosperity of the Jewish people during sixteen ages prior to their kings, and their general distressed situation ever after, until their final overthrow by the Romans, in the reigns of Vespasian and Titus.

It would extend this article to too great a length to mention the many divine precepts and exhortations which prescribe and enforce the social and domestic duties. We shall pass them over and mention but one other general injunction of Christianity, that is, universal love to mankind, which tends to a community of feeling and of nations. This is the only religion which has ever overleaped the limits of country, with respect to fraternal feeling, and has claimed as members of its family every people, and kindred, and tongue. This injunction of universal love, worthy of a heavenly religion, is enforced by the three following high considerations:—"God hath made of one blood all nations, to dwell upon the face of the earth." All these nations sprung from one blood, are redeemed to one common worship by one Lord Jesus Christ. Hence we are required, not to live unto ourselves, but unto others, in order to promote the supreme happiness of man. Under the influence of these injunctions the Christian church becomes missionary, and her warrant runs in these words: "Go ye into all nations, and preach my gospel to every creature." We challenge the world to show in her history that any other religion was missionary, employ-

ing only moral and peaceful means. Did the philosophers of Greece go abroad at the expense of fortune and life, preaching their doctrines, collecting their disciples into societies, and reducing them to order, and subjecting them to regular rules. Never: nor any other philosophers. Here is the specific difference between all other religions and systems of morals, and the Christian system. In its missionary warrant and spirit consists mainly its conservative and assimilating power, which has gradually wrought out the law of nations, established upon reason and morality, a law unknown to ancient or modern paganism or Mohammedanism. These are not and cannot be parties to this law, only so far as they are influenced by Christian policy. This modern law of nations, acknowledged now in Christendom, applies the principles of morals to the conduct of states, and holds them responsible for their policy, and that delicate and almost indefinable thing we call *balance of power* in Europe, is the instrument of enforcing obedience. Hence the dogs of war have been chained up since the peace of 1815, and though they may occasionally growl, as now between France and the four great powers, or even bark, now and then, as recently at Beyroot, in the Mediterranean, yet they will not be let slip again in Europe, to cause her cities to be wrapped in flames, or her plains to be desolated. Christianity has muzzled them, and she will continue to soften the obdurate, soothe the excited, illuminate the ignorant, and refine the barbarous, until, in the language of Scripture, "the wolf shall dwell with the lamb; the leopard lie down with the kid; the calf with the young lion, and a little child shall lead them."

Dickinson College, Dec., 1840.

ART. IV.—*Obligations to sustain our Literary Institutions.*

"Suos cultores scientia coronat."

It is the work of time to repair the ruins of the fall. If man had never sinned, a degree of intelligence, indefinitely exceeding that of the noblest mind in the present state, might have been the privilege of all. But an intellectual as well as moral paralysis has seized the mind, enfeebled its powers, and shrouded it in darkness.

And now Heaven has decreed that man shall *know* by his own exertions, or remain for ever in ignorance. In defiance of all disabilities, mind has asserted its original right, and aspired to its first designed perfection. It has devised its own means of accomplishing its noble designs, and entered extensively upon their application. Among the most influential of these are *seminaries of learning*. With the view of presenting their claims to the fostering care of an enlightened community, we shall attempt an amplification of the following proposition :—

IT IS THE DUTY OF EVERY PHILANTHROPIST, PATRIOT, AND CHRISTIAN, TO EXTEND LIBERAL PATRONAGE TO LITERARY INSTITUTIONS.

In support of this sentiment, we urge in the first place, *the bearing of education upon human happiness*. We would not fail carefully to honor the Christian doctrine, that there is no true happiness apart from the supreme devotion of the soul to its Creator, Redeemer, and Sanctifier. But education, in a popular sense, includes all that *moral*, as well as intellectual and physical training, necessary to the development of the man. It infringes no claims ; it supercedes no work of evangelical religion. But it is *mind* that enjoys, consequently the limit of the mental capacity must be the limit of enjoyment.

The arcana of nature may be stored with the purest luxuries of intellect, but mental power must reach their depths, and develop their treasures. Mind may be the appropriate scene of mental revel, but it reveals its mysteries, and opens its riches to none but cultivated minds. Truth is the food of intellect. Without it, the mind of loftiest original famishes and dwindles to nothing. But in this world truth and error commingle with chaotic confusion. How then, without mature abstraction and corrected reason, is this wild irregularity to yield to order's law, and present a scene of chastened loveliness to the mind ? Of all there is of human life, none but the stunted present lives for our enjoyment till governed memory brings back the past, and educated association assembles kindred facts from ocean, earth, and air. The sensations and perceptions of other days, though crowded with unrevealed elements of happiness, die away in the distance, until a true conception makes them live again. The materials of thinking float uncontrolled in dreaming wildness till a purified imagination summons them to the gathering,

and then, by magic combination, romance becomes reality. Man has an original susceptibility of beauty, grandeur, and sublimity; and the elements of these emotions live in endless variety where the eye of ignorance never gazed—where the foot of cowardice never trod.

But educated moral feelings, and strengthened moral powers, are sources of the purest and highest enjoyment. The principles of morality are as immutable as truth, but between these and man's depravity there is no affinity. It must be granted, even by the philosopher, that a supernatural change in the moral sentiments and feelings is indispensable to success in virtue, and hence, of course, to pure felicity; and thus the soul, renovated by religion, though uneducated, may feel *in kind* the thrills of purest, holiest bliss; but *in degree* this happiness must be limited by the mental capacity. It must, however, be remembered that the correctness of our moral judgments, and the strength of the feeling of moral obligation, depend upon the development and education of this department of mind. The soul learns what to love and what to hate, to approve and disapprove. The practiced moral eye gathers light from obscurer points in moral darkness. The chastened mind feels all the heaven of virtue and the hell of vice.

Thus it is seen, that while nature's best resources of human bliss are denied the illiterate, and even mind itself conceals its treasures from the unenlightened, genuine science scales the massive walls which have long and sullenly inclosed mind's richest treasures. It bears away its trophies from the arena of contest with ignorance, poverty, fanaticism, and pride. It penetrates the arcana of nature, and revels in the mysteries of mind. It sunders truth from error, and gathers luxuries from the most unfruitful soil of nature. How important then its influence upon the happiness of man; and who can fail to see in this the high obligation to sustain institutions of learning?

But consider, in the next place, *how indispensable is education to human usefulness*. Man's social nature sufficiently indicates that he was designed to impart happiness to others. That he exists for himself alone, and, hence, is at liberty to surrender to the dominion of unmingled selfishness, is a sentiment worthy of the dark ages, but altogether too gross and vulgar for the days of science and refinement. Without attempting to prove it, we shall assume,

as universally conceded, that all human beings are under the strongest obligations to do every thing reasonably possible to promote the happiness of others, and proceed to remark, that *liberality is essential to usefulness*. In the unequal distribution of means, and the imperious wants of suffering multitudes, is clearly seen the design to invite the spirit of benevolence. How numerous and interesting the opportunities, in the present social order, to bless the poor in his humble cottage, and relieve the distressed by the offerings of charity ! How many and worthy are the institutions of learning and religion which urge their importunate claims upon our kindness and liberality ! And he who would be useful must not seek to know how limited may be his appropriations, and screen him from the rebukes of society ; but with intelligent discrimination he must know all the claims upon his funds, and bound his benevolence only by his means. And can it be questioned whether education promotes liberality ? Where have you seen such humiliating exhibitions of parsimony as among the ignorant rich ? minds which have never been enlightened by the genial rays of science, or expanded by the power of education ? And where have you witnessed the pourings forth of noble benevolence as among the enlightened—the minds of purer, richer intelligence ?

But he mistakes the genius of social order who supposes liberality to be the only, or even the greatest element of usefulness. Those are most useful whose lofty minds oppose the strongest barrier to the corruptions and delusions of the age ; who resist with greatest moral power the encroachments of vice and the heavings of internal depravity ? Wo to the world ! but moral disorder is interwoven with the very frame-work of society ; and where will it find its antagonist principle if not in sanctified intelligence ? Who will dispute the reign of superstition and fanaticism, if not the noble, valiant soul that has been gathering its power for successive years from the study of truth ? Indeed, it must be conceded that men of pure and extensive learning are the conservatives of the world.

Genuine usefulness includes also direct labors for the good of mankind. Educated minds infuse themselves into the social elements around them. They are the sources of intellectual light and genial warmth to minds enshrouded in ignorance, and chilled by the winds of superstition. They spend themselves for the general

good ; either by imparting direct instruction, or moving them to intelligent, virtuous action, by the force of a noble example. Indeed, from science must flow that pure and mellowing light which shall illumine our mental darkness and soften the asperities of our nature. Education must dismantle the world of its rustic garb, and array it in robes of unsullied beauty. Devoted learning must breathe upon this chaos of mind, and restore it to order and loveliness. Sanctified intelligence must speak to this world of slumbering intellect, and rouse it to conscious life. Thus it is seen that *education contributes largely to human usefulness* as well as happiness. And *here* is our appeal to the philanthropist. He is the lover of his race. This elementary principle with him has ripened into an easy habit. He identifies himself with every thing that involves the happiness and usefulness of man. How then can he fail to be a patron of learning ?

But we remark further, in support of our general proposition, that *elevated intelligence is indispensable to the perpetuity of a free government*. In an absolute monarchy the excellence of civil institutions depends upon the purity and intelligence of the royal line. No demand is made upon the wisdom or ignorance of the common people in controlling the heads of civil departments, or in framing the code by which they are to be governed. Theirs is a blind unequivocal obedience, whether the government be easy or oppressive. Thus the ignorance of *the people* is the security of despotism. Tyranny trembles at the approach of light, and science is the dread of aristocratic power ! But in a republican government it is widely different. Here the rights of every man are sacred. Every man is a candidate for the highest offices of state, and every officer depends for his elevation directly or indirectly upon the elective franchise.

The people then should be sufficiently intelligent to appreciate their own rights. In any government, however free, some individual rights are surrendered to the general good. Society, and especially civil society, can exist upon no other principle. Every man who claims the immunities of government has sacrificed private interests, for which these immunities are supposed to be more than an equivalent. A violent resumption of these rights by the people would be to tear away the very foundation of the political compact, wrest from the government the elements of its strength and great-

ness, and secure the sway of anarchy or despotism. And it would be equally dangerous for the people to surrender their reserved equivalent rights to the power of aspiring rulers, or the control of political demagogues. Civil convulsions and premature revolutions have invariably arisen, either from the aggressions of the government upon the rights of the people, or the encroachments of the people upon the rights of the government. Where then is our security unless the great mass of the people are sufficiently educated to define their own rights; to clearly distinguish between those which are voluntarily surrendered, and those which are sacredly guaranteed to them by the civil compact?

But the officers of a free government are to be chosen from among the people: *every man is, therefore, a candidate for the highest offices of government*, and every office is itself a science. The powers and duties of the executive, legislative, and judicial, are all to be accounted for and appreciated upon scientific principles: and even the subordinate offices of county and town, all bear a clear relation to the political whole, which none but an educated mind can accurately trace and properly define. And how can a man hope to be qualified for any of these high and sacred functions without a thorough education? It will not be assuming too much to say that the theory of every office in the government ought to be thoroughly understood by every freeman, as well to enable him to detect the failures of incumbents, as to be himself qualified for any office to which he may be elevated by the voice of the people.

But it may be esteemed even more important for those who are eligible to such high responsibilities, to have reached a mental maturity adequate to the most thorough investigation and critical judgment. Education is not so much a collection of scientific facts as it is a development of mind. It inures to patient investigation and profound research. It teaches how to overcome difficulties, and make recreation of the onerous duties of practical life. This is the mental culture to which every youth should aspire. Mind unbalanced is the sport of caprice and the prey of fanaticism. It magnifies indefinitely the evils of life, while it fails to perceive their remedies in the provisions of nature. If such a mind were to be elevated by the power of fortune to responsible rank, it would be but to make it the prey of its own deficiencies—the focus of ridi-

cule and contempt—and hurry it to its appropriate level ; or to impose upon the credulity of its miserable constituents. Here too is the source of tyranny and usurpation. The ignoramus, forced above his level, is suddenly intoxicated with the love of power, and reeling from his equilibrium, proudly glories in the hallucinations of his own insanity. Jealous, haughty, and impatient of restraint, he sees a rival in every noble intellect ; tramples upon every aspiring genius, and treats as enemies all who dare to question his infallibility ! Will, conscience, and reason must bow at the shrine of his ambition, and, to appease his anger, the miserable slaves of his power must affect to smile at their chains ! Proper intellectual cultivation would have held him within his appropriate limits, or made him worthy of his responsible trust.

We urge further that *extensive knowledge is essential to the safe and legitimate use of the elective franchise*. Among the candidates for responsible offices there will be almost every grade of talent and character : some will ask your suffrage, whose political schemes are visionary, impracticable, or ruinous ; and many will be destitute of that moral integrity which alone can qualify them to be the rulers of a free people—the dupes of a party, or the slaves of misguided passion ! Every man who votes should be sufficiently intelligent and virtuous to distinguish between aspiring egotism and genuine merit ; to dissect and expose the wildness of political heresy, and rebuke with merited defeat the deluded recreant who would sacrifice the purest constitution and the dearest freedom to his own depraved ambition !

But suppose the reverse of all this to be true. Suppose the people to be destitute of sufficient discrimination to determine what rights they have surrendered by the conditions of the civil compact, and what they have reserved as sacred and indispensable to true freedom ; and thus almost certain to attempt by violent hands to wrest from the civil power the very basis upon which it stands ; or basely yield to the imperious claims of despotism all that is glorious in liberty, or ennobling in the sway of a well-regulated democracy ! Suppose your sons reared without a knowledge of the functions of office ; thrown into the emergencies of official life with minds enfeebled and dwarfed by inaction ; brought into collision with the stubborn, stormy elements of public action without the mental energy and power which alone can secure a triumph ;

and, finally, suppose the holders of the elective franchise to be incapable of appreciating real merit; incompetent to analyze the vagaries of heated fanaticism, and detect the fair, but shallow visage of heartless hypocrisy; the ready captives of designing selfishness; the cowardly dupes of political intrigue; and how long should we boast of our free institutions? How soon would the fair fabric of American liberty reel from its base and crush the freedom of a world in its fall! *General intelligence is indispensable to the perpetuity of a free government.* Here then is the appeal to the patriot. He is a lover of his country. He values above all price the purity and freedom of her institutions. He watches with a jealous eye every cloud which lowers in the political heavens. He is the soul of freedom, of which education is the only conservator. How then can he fail to be an active, thorough supporter of literary institutions?

But *education is an important auxiliary to evangelical religion.* It aids religion by enlarging and strengthening the mental capacity for the reception of its elevated bliss. We have seen that it is mind that enjoys; hence, obviously, even the happiness of Christians must be limited by their mental capacities. Conceive of a mind in its infant state under the control of religion; its power of perceiving relations limited, reason and judgment but slightly developed; its ideas all particular, and these thrown together without rule or order; its natural and moral sensibilities distorted and uncontrolled; the will governed by the most inadequate inducements, determining upon partial developments and mistaken relations, and how does the happiness of such a mind compare with that of a Newton, a Locke, or a Wesley? Here we see the influence of education in fitting the mind for religious enjoyment. Under its genial influence the intellect expands to its intended greatness. Its perceptions are true and clear; its associations corrected, and its classifications based upon correct analysis and true relationship. Instead of a partial survey of objects of mental decision, the intellect now grasps the largest wholes. The will determines upon large intellectual surveys, and obeys the suggestions of the noblest, truest generalization. Such a mind education presents to the high, ennobling joys of Christianity. And can the congeniality of science and religion be further questioned?

Again: *it furnishes clear and decisive evidence of the divinity*

of the Christian system. If the Christian religion be what it claims to be, a system of *facts*, it has nothing to fear from the developments of science. Science is truth, and the principles of truth never war with each other; nay, they reciprocally sustain each other. Every new principle which science reveals adds strength to the fortress of truth, and gathers fresh laurels for the brow of its votary. If religion were a fable; if it were the creation of designing men to impose upon credulity and fanaticism, it might justly fear that the discoveries of science would tend to unmask its deformity, and destroy its influence. Hence, every system of false religion cautiously avoids the light of science. Heathenism seeks the covert of intellectual night, and withers from the gaze of day. The security of Romish superstition and priestcraft is in the ignorance and degradation of her people! The expansive power of intelligence would sunder her chains, and rescue her deluded victims from her withering grasp! If it is true that the Church of Rome builds schools and colleges, it is equally true that her literature is but a miserable apology for the sublime realities of science. It is a quietus upon the minds of the people to allay the restless risings of intellect for its own immortal element! It is a feint to deceive still more her deluded votaries. Nay, it is but the certain echo of her own religious dogmas and gross superstitions!

But, on the contrary, pure Christianity has ever sought the light. It stands forth in bold relief, and proudly challenges the most scientific investigation. The absence and defects of science have ever been its greatest calamities. But as the mists of ignorance have rolled away, it has shone like the orb of day in a clear and cloudless sky. The literature of the Bible is vindicated by the literature of nature. Philosophy and geology confirm its history, and the developments of every revolving year attest the inspiration of its pages. How strong, then, the support of science to the Christian faith! How important its aid to the triumphs of the cross!

But, finally: *it heightens immeasurably our views of the divine perfections*; especially His knowledge, his wisdom, and his power. In the heavens above, the uneducated mind perceives nothing but a magnificent arch, studded with twinkling stars. A vacant stare and undefined wonder answer to the beaming glories of the noc-

turnal heavens. But there the Christian philosopher beholds the rolling orbs of magnificent systems, the creation of unlimited power. In the "eye of his mind," worlds after worlds, peopled with higher orders of intelligence, rise in endless variety from the dominions of infinity, and wheel their ceaseless rounds in perfect harmony; all proclaiming the inimitable skill and overwhelming greatness of their divine Original. "The heavens declare the glory of God, and the firmament showeth his handiwork."

Here we must arrest the progress of thought. The theme is endless. Its adequate development would extend this article far beyond our design. But we have found access to the Christian. He is identified with the spiritual interests of the world. He is pledged to the faithful support of every thing essential to the success of evangelical religion. Education expands the mind for the reception of its elevated bliss. It furnishes clear and decisive evidence of the inspiration of its doctrines; and immeasurably heightens our views of the divine perfections. *The Christian must, then, be the patron of genuine science.*

Thus it has fully appeared that *sanctified learning* is inseparably identified with the happiness and usefulness of human intelligences; that it is indispensable to the perpetuity of a free government; and that it is an important auxiliary to evangelical religion. Verily, "*suos cultores scientia coronat.*" *Science, or knowledge, crowns her votaries.* The philanthropist, the patriot, and the Christian, then, must rally to its support. And need we insist that the principal mode of doing this successfully is by the erection and patronage of literary institutions? Where are the radiant points from which the rays of intellectual light diverge to illuminate the world? What are our gushing fountains, whence the pure streams of intelligence roll through our thirsty land? Experience, wisdom, and gratitude, combine to point in reply to our institutions of learning, from the common school to the nobly endowed and powerful university. In view of the whole, our general proposition will, therefore, be universally admitted,—

IT IS THE DUTY OF EVERY PHILANTHROPIST, PATRIOT, AND CHRISTIAN, TO EXTEND LIBERAL PATRONAGE TO LITERARY INSTITUTIONS.

If there be a man who has no claims to either of these ennobling appellations, *he* may be expected to demand exemption from the

burdens of education. Be not surprised if you find his children growing up in ignorance; if these gems of immortality are fading and changing from his criminal neglect; if a spirit more daring than the rest, which is struggling for release from this unnatural thralldom, should be menaced and frowned into compliance with the demands of haughty egotism and blind superstition! Be not astonished if you find the whole weight of his influence sustained by the aristocracy of wealth, leveled at the proudest monuments of industry, benevolence, and intelligence! Expect to be denied, when you ask him for funds to aid the noblest enterprises of the day! He is neither a philanthropist, a patriot, nor a Christian! What else can you expect of him than neglect of his children, contempt of learning, and hostility to benevolent institutions? But who, we ask, will envy his happiness, or wish to be identified with his career? Not the noble defenders of republican rights, whose "lives, and fortunes, and sacred honor," are fearlessly thrown between a trembling nation and menacing despotism: not the proud protectors of helplessness, innocence, and purity: not the devoted worshippers of mind's exalted sovereign. *These* are the immutable pillars of education.

Gouverneur, N. Y., 1840.

ART. V.—1. *Elements of Mental Philosophy, embracing the two departments, of the Intellect and Sensibilities.* By THOMAS C. UPHAM, Professor of Mental and Moral Philosophy in Bowdoin College. In two volumes. New-York: Harper and Brothers.

2. *A Philosophical and Practical Treatise on the Will.* In one volume, by the same Author.

3. *Abridgment of the above-mentioned Work on the Intellect and Sensibilities.* 2 vols. in one. For Academies and Schools.

4. *Outlines of Disordered Mental Action.* Contained in Harper's Family Library, No. 100. By the same Author.

I. THAT philosophy is one of the essential wants of the human soul, is a proposition which does not rest merely on the assumptions* of professed philosophical writers, or upon their varied and

* "Philosophy, as philosophy, is specifically and truly demanded by the intellect, as much as religion, art, the state, industry, and the sciences; it is a

persevering efforts to meet this demand. Men, who think at all, have a philosophy of some sort ; and they do not utter their thoughts extensively on any subject without disclosing, in some degree, the features of their philosophy. Especially is this true of all oral and written discussions, which treat of the social, political, and religious relations of man, and the responsibilities which spring from these relations. History, poetry, romance, political economy, jurisprudence, theology, music, painting, statuary, architecture ; each, and all of them, deal with the elements of human nature ; and unfold, more or less fully, and with more or less of truth, the principles of mental philosophy.

In the highest relations which man sustains—his relations to God, as Creator and Benefactor, and in the revelations which God has made to man, in view of these relations, whether, in ancient times, he spake to the fathers by the prophets, or, in these last days, to us, by his Son, or by his Spirit—whether these communications relate to man's character by nature, his voluntary conduct, his ruin, his recovery, his hopes, prospects, or inheritance—the elements of humanity are unfolded with wonderful clearness ; and with every one of these disclosures, philosophy, human philosophy, has inter-meddled. There is not an opinion, or a doctrine, in the whole range of religious belief, or in the compass of the Bible, which has not been modified, in the mind of its advocates or opponents, by philosophical opinions. The modifications which philosophy has given to religious belief, and the consequent positions of the various Christian denominations, might furnish a theme of deep interest ; but this is not the place for its discussion.

The religious systems of pagan nations are strongly marked by the philosophical opinions of the age and the communities in which they are developed. The same is true of forms of government, and systems of education. They all partake of the spirit of the reigning philosophy, and exhibit the necessity of just views of

necessary result which is derived from, and depends upon—not the genius of any individual—but the genius of humanity itself, and the progressive development of the faculties, with which humanity is gifted.”—*Introduction to Hist. Phil.*, by M. Cousin, *Linberg's Tr.*, p. 21.

“Gentlemen, I have endeavored, in this lecture, to show you that philosophy is one of the specific, certain, permanent, and indestructible demands of the human mind.”—*Ib.*, p. 26.

philosophy, especially in a country where mind is vigorously acting or acted upon. No nation has a higher necessity for correct views, universally diffused, than our own. Nowhere else are there more active influences impelling the human mind to its highest effort. In no country are there stronger motives to the highest mental culture, or a wider scope for the exertion of mental power, or greater facilities for misdirecting and perverting such power, and in no country could such perversions be more disastrous. Mental philosophy of some kind, then, we must have. We cannot dispense with it if we would. As undoubtedly "there are bad, as well as good philosophers, as there are different modes of religious worship, as there are defective works of art and of policy, and bad systems of industry and physics,"* we come to an interesting inquiry.

II. *What shall be the type of our philosophy? and whence shall we obtain it?*

Shall we import it from Great Britain? It is certain that England and Scotland have nursed men of profound scholarship, whose metaphysical inquiries have exerted a prodigious influence on both sides of the Atlantic. But if we must rely upon them for our systems, who shall furnish our text book? We may revere the names of Locke, Reid, Stewart, Brown, and others of kindred spirit, and read their works with profit; but we can never, in this country, make the name of either a passport for all that he has written; and, if we master the writings of all, *we have not, from these alone, a system of mental philosophy which meets our necessities.* Neither of these writers has given us a full view of the whole mind, and all its phenomena; nor can the student reconcile all their disputes and divergencies. He finds his mind perplexed with the conflicting opinions of these great men, and not less perplexed with various elements of his own nature, of which he finds no satisfactory solution in any of these writers. If he has the perseverance to grapple with all the conflicting opinions he here meets with, he yet hungers and thirsts for something which neither of them has unfolded; and few persons have the skill necessary to weave into one harmonious system the elements of truth, dispersed in the writings of them all.

What then shall the student do? Shall he, with Cousin, "after

* Cousin.

reading the Scotch metaphysicians till he has read them out," dive into the labyrinths of German philosophy, and make himself familiar with the discussions of Kant, Fichte, Schelling, and Hegel, or shall he learn wisdom from the heated controversies of their disciples? If so, which of the conflicting forms of German philosophy shall he espouse? That which has well nigh subjected the whole nation to the withering embraces of an atheistic pantheism? Or shall he take sides with Leo and Henystenberg, and their few noble-hearted coadjutors, who, having narrowly escaped the general wreck of piety and principle, by clinging to the Bible, despite of their philosophy, are now laboring with a boldness and zeal worthy of the martyr age to supplant this "latest form of infidelity?"

Or shall the student save himself the drudgery of this pilgrimage, and its varied conflicts, by adopting the eclecticism of the peer of France, and make up his philosophical creed from the Introduction to the History of Philosophy, and the ingenious Criticisms upon Locke? Or shall he gather his system from the philosophical fragments scattered with oracular abruptness through the writings of Coleridge? However we may admire the genius of Coleridge and Cousin, and whatever advantages may be derived from their published works, it seems quite certain that they cannot unite the suffrages of American scholars; and it is equally certain that neither of them has furnished us with a complete system of mental philosophy, nor even the elements from which a consistent system can be wrought. The high expectations of the French professor seem not to have been fully realized. Dissatisfied with what he terms "the sage and timid doctrines of Edinburgh," which he considered "only a vigorous protest on behalf of common sense against the skepticism of Hume, he "sought in Germany for a philosophy of such a masculine and brilliant character" as might command the attention of Europe, and be able to struggle with success, on a great theatre, against the genius of the adverse school."* If the

* *Cours de Philosophie par M. Cousin, Leçon. xii.*—"The preference of the more boastful system," says Sir James M'Intosh, "over a philosophy thus chiefly blamed for its modest pretensions, does not seem to be entirely justified by its permanent authority in the country which gave it birth; where, however powerful its influence still continues to be, its doctrines do not appear to have now many supporters; and, indeed, the accomplished professor himself rapidly shot through Hantianism, and now appears to rest, or to stop, at the doctrines of Schelling and Hegel, at a point so high that it is hard to descry from it any

professor has failed in his attempt, it is not owing to want of genius, or of zeal in his researches. Indeed, it is daily becoming more evident that we cannot *import* a system of philosophy from the other side of the Atlantic which shall meet the necessities of American mind. The effort to do this must, from the circumstances of the case, prove a failure. Cousin assures the young men of France, that philosophy cannot be perfected in Great Britain, inasmuch as she is but an island.* Without commenting upon the *truth* or the *spirit* of this sentiment, we may express, with equal confidence, the conviction that philosophy cannot be perfected in France till more of her gifted intellects are "baptized with the Holy Ghost." Philosophy has no genial soil where Christianity has not a stronger hold than she has yet gained among the educated classes in that country. With all the deference which Cousin pays to Christianity, and all the fine eulogiums he bestows, and all his condescension in "taking her by the hand" and lifting her into notice, the writer, who would furnish us a sound and safe philosophy, must have more correct notions of the Christian system than those unfolded in his published works.

Equally confident is our conviction that we cannot transplant the German philosophy, and find profit in its culture here. It lacks the essential element of Christianity. It does not nurture that faith which binds man in harmony with God, and thus secures harmony in the conflicting elements of his own soul. It must, at least, be *naturalized* before it can flourish in this country; and then, if it is not *spiritualized*, its extensive culture would be a sore calamity.

distinction between objects—even that indispensable distinction between *reality* and *illusion*."—*Progress of Etherial Philosophy*, p. 216.

* "Now England has, strictly speaking, for some time past, and I might say for the last half century, not contributed her share to the philosophical researches of civilized Europe; no celebrated work on metaphysics has been published in England.—We may say that England and Scotland, which have always exerted a very feeble influence on European philosophy, have now ceased to exert upon it any influence whatever."—*Introd. Hist. Philos.*, p. 423.

"England, gentlemen, is a *very considerable island*; in England every thing is insular, every thing stops at certain limits, nothing is there developed on a great scale. England is not destitute of invention; but history declares that she does not possess that power of generalization and deduction which alone is able to push an idea, or a principle, to its entire development, and draw from it all the consequences which it incloses."—*Ib.*, note, p. 453.

Its tendencies are debasing, and fitted to corrupt Christianity, and level it to the relish of depraved appetite, rather than to *spiritualize* humanity, and elevate it to the dignity of the Christian life. It brings down the great Jehovah, not merely to human *comprehension*, but, as it were, to the *common level* of proud humanity; and thus cheats the soul into the idea that it has soared to "the third heavens," and held intercourse with the INVISIBLE.

We can readily sympathize with those who have sought earnestly for truth in the German philosophy. We have shared somewhat in the high hopes which have been entertained of the success of these researches. We could even have patience with the wildest views of phrenological speculation and experiment, when not pushed in the face of revelation and of common sense, so deeply have we felt the need of a *philosophy of the whole mind*. We have been disposed to search for it in all directions, which seemed to promise even a solitary ray of light. But our expectations from Germany are not realized. We despair of finding the philosophy we need, fitted to our hands, on the other side of the Atlantic. Systems, in order adequately to meet our wants, must grow up and be matured among ourselves. They must be furnished by those who are familiar with the developments of mind in this country, and familiar with our political, religious, and educational institutions. We do not undervalue the treasures which have been accumulating in Europe. Let us have all the aid they can yield us. We do not approve of that national vanity which would spurn the profound researches of others, because forsooth they lived upon an island, or because they were trained under another form of government. We counsel him who would give us a system of philosophy, which shall outlive himself, to study with care the systems which have been produced in England, France, and Germany. If ignorant of the English and Scotch metaphysicians, or even of the English divines of the seventeenth century, let him not dream of satisfying the American people by any startling novelties which he can originate, or which he can import from abroad with but a smattering knowledge of European speculations. Whoever would write a philosophy for the next, as well as the present generation, has a work before him of no trifling magnitude; and he assumes no ordinary responsibility. There is a growing thirst for the study of mental science in this country, which, if rightly

directed, will result in lasting good. But it must not be tampered with. The interests at stake are too momentous to allow the increasing desires for a better philosophy to remain unsatisfied, or to be satisfied with that

“Which leads to bewilder—or dazzles to blind.”

Difficulties must be encountered in the study of mental science and in the furnishing of text books; but this should be no discouragement; the same is true of every good enterprise. It is well that it is so. The human mind is fitted to grapple with difficulties, and it is by surmounting these that its strength is matured—its discipline perfected.

III. We propose, in the next place, *to state briefly some of the difficulties which have embarrassed the study of mental philosophy and occasioned its neglect.* There are difficulties which are inherent in the nature of the mind itself, and others which are merely *incidental.* Of these difficulties we notice,—

1. *The mind is invisible.* It cannot be approached and examined by the senses, as objects that are visible and tangible. It can be studied only in its operations, and, consequently, there are mysteries connected with its study not to be met with in other studies.

2. *The great diversities of mind.* There is diversity in original constitution—and diversity as the result of training. There is, perhaps, as great diversity in mental constitution and culture as there is in features and complexions; and we cannot study the mind so easily as we can the countenance.

3. *Human guilt embarrasses the study of mind.* We cannot reflect upon our mental states, our thoughts and feelings, with perfect composure, while conscious that they are wrong. Self-study is, therefore, often painful. Unregulated passions and propensities are unfavorable to mental study, as they are to mental culture. If we attempt to study the minds of others, we are liable to err from a wrong estimate of intellectual and moral character. Prejudices, or partialities, modify our conclusions, and lead us to wrong results. Guilt leads to concealment and disguise. So that we must read men through a veil.

4. *Engrossment of the mind in other subjects has been an obstacle.* The study of other things has had higher attractions. What shall I eat? What shall I drink? How shall I be rich?

How secure honor or power? Such have been the absorbing topics of inquiry, while few, comparatively, have inquired, *What am I?* What is the *condition, character, destiny* of my *spirit*? It is far easier to follow, or rather *float upon* the ceaseless current that bears the mind outward, amid the objects of sense, than to retire within and question the invisible spirit, and listen attentively to its half-suppressed responses.

5. *Neglect of the science in systems of education.* What provision is made for it in the education of the mass of mankind? Till recently it has been nearly confined to the college or professional seminary, where not one in a thousand of the people would find its text books, or attempt its study; and even there it has occupied but a low place in the estimation of the mass of students. Few have mastered its text books; and fewer still have mastered the science. Many who have studied much have, at length, arrived at a great degree of uncertainty, and there have abandoned the science. This has often been the result of another obstacle, namely,

6. *Its controversial aspect.* Nearly every text book has been controversial. One object of the great work of Locke was, to overthrow the doctrine of innate ideas, and other kindred theories, and to establish other views in opposition to them. In endeavoring to trace all ideas to sensation and reflection, he prepared the way for others to push his premises to some hazardous conclusions, and rendered it necessary to combat some of his views. Thus was developed the theory of the *pure reason* as a source of ideas, and as a ground of evidence and knowledge; and thus transcendentalism has been engendered, to become in its turn, and perhaps at no distant period, the theme of renewed controversy. Reid, Stewart, Brown, Paine, Kant, Cousin, all devote much of their strength to the business of exposing and refuting supposed errors; and by this course, doubtless, each fell into some errors which might have been avoided by a different course.

7. These controversies have been the more perplexing by *being connected with theological controversy.* Theological theories have been adopted; and men have appealed to the Bible, and to controversial philosophy, to sustain them. And, on the other hand, philosophical theories have been framed, and men have intrenched them amid the doctrines of the church, and appealed to the Bible

to sustain them, and thus philosophy and theology have alternately supported and preyed upon each other.

8. Another cause of embarrassment has arisen from *embracing in philosophical discussions such speculations as transcend the powers of the human mind*. It was a most important thought, struck out by Locke, when, in the company of his friends, on a certain occasion, he was perplexed with certain speculations, "that before we set ourselves upon inquiries of that nature, it was necessary to examine our own abilities, and see what objects our understandings were, or were not fitted to deal with." It would have been well for philosophy if all writers had been equally modest. Ancient treatises on mental philosophy are much occupied with speculations relative to the essence of mind, and with various other inquiries which cannot be solved, or the solution of which could be of no practical utility; nor have such speculations wholly ceased; nor is their pernicious influence entirely extinct. All such inquiries and discussions, aiming to solve what is beyond the reach of human knowledge, necessarily embarrass the study of that which may be known; and the evils, which have been thus occasioned, are not easily estimated.

9. Another source of embarrassment is found in *defective classification*. We may speak thus confidently, because no two authors have perhaps used the same classification, or have maintained entire uniformity in their use of language. Among such different systems and usages some must be defective. The embarrassments thus occasioned may be illustrated by reference to the two-fold view of the mind adopted by Locke and by many others since his day. Suppose we attempt to arrange all the mental states in these two departments, the *understanding* and the *will*. We cannot proceed in this way without meeting with serious difficulties; for there is a class of mental states which do not seem to belong to either the one or the other. The appetites of hunger and thirst, the love of life, the desire of happiness, and various other appetites and propensities, and particularly the affections, seem not to belong either to the will or the understanding, however closely they may stand connected with either of these departments. So of emotions, and so of those simple desires which may be awakened by any object which can be presented to us through the understanding. While they are thus distinct from the understanding, and may result from

its operations, we are also to remember, that they are not to be confounded with the will, since it is certain that they often sway and control the will's action, which necessarily implies that they are not identical with it. Desires are often opposed to the movement which the will makes. A sense of duty, for instance, or feeling of obligation sometimes influences the action of the will in opposition to specific desires. Here is manifestly the secret of some of the difficulties connected with President Edwards' Treatise on the Will. It was written on the basis of the two-fold view of the mind, which would embrace all its phenomena in the understanding and the will. The late work on the will by President Day recognizes this as Edwards' view, embracing in the will not only the *executive power*, or that which puts forth action, but also a permanent state of the mind, which might be termed *dominant preference*, and also the *affections*. Edwards somewhere speaks of the affections as "*the higher acts of the will*." This view necessarily confounds desires and volitions, a very serious error in philosophy, which Mr. Locke takes particular pains to guard against. "Will and desire," says that writer, "must not be confounded."—Ch. xxi, sec. 30. Much of the obscurity and perplexity, growing out of the discussions respecting the freedom of the will, self-determining power, &c., are occasioned by this defective classification. Many of the discussions of the present day are not free from these embarrassments.

10. Nearly allied to this difficulty is that of *diversity in the use of terms*. If men agree in classing the mental faculties, still if they differ in the use of terms, the progress of investigation is embarrassed, and much inconvenience and misunderstanding occasioned.

But some writers, as we have seen, confound desires and volitions, and use the terms interchangeably; and others, who would distinguish them, are not always consistent. Some confound the terms *understanding* and *reason*; while others suppose the things signified to be distinct, and to require a corresponding use of terms.

The term *reason* is used variously, sometimes denoting the *deductive* faculty, or that by which processes of reasoning are carried on, and sometimes as synonymous with *judgment*; while others would use it to denote *that power by which the soul originates knowledge within itself*, and to which another would give (the

Scotch writers for instance) the name of *suggestion*, or the suggestive power.

Some writers use the term will to denote merely the *executive power*, and suppose it to be uniformly controlled by the desires; while others suppose it to have, in common with other parts of the mind, *power* appropriately its own; and others still suppose its power *absolute*, in the sense of being independent, in some case at least, of all control by motives.

The words freedom, liberty, necessity, ability, inability, cause and effect, self-determination, and doubtless others, are used in different senses by different writers, and the embarrassments thus occasioned have been very great.

11. Another obstacle has arisen from *the preparation of philosophical systems in the closet*, and treating the science, as it were, *independently of mind in its ceaseless activity, in its living and practical manifestations*. It has hardly seemed paradoxical to say of a man that he was a profound philosopher, but wanting in common sense; or that he was a great metaphysician, but very ignorant of human nature. The truth is, no man can be a *practical* philosopher merely by reading books; much less can he write a book which shall carry his philosophy to the intellect and heart of men in the busy world. There is a great deal of *unwritten philosophy* in the world; and there are sagacious men, who have never read a book on metaphysics—who, scarcely knowing the meaning of the term, are, nevertheless, profound philosophers. They have studied *living men*—have experimented upon men—and they well know how to touch the springs of action in the human soul, and make men do their bidding. Base men sometimes acquire this power, and use it fearfully. Philosophical writers need to study men, not as mere *thinking abstractions*, but as *living souls, acting out their ceaseless, living energies*. The true philosopher is he who studies man in all his diversified states of thought and feeling, of passion and action; man in solitude and society; man in the natural and healthful action of his mental powers, and in the wildness of disordered mental action; man in prosperity and adversity; as the child of nature, of education, and of grace. He may acquaint himself with text books, but he must also study mind within himself, and receive lessons of instruction from the hoary headed sage, and from the prattling infant. It needs hardly be

said, that books of philosophy have not always been thus prepared.

12. Another difficulty has been found in the want of text books *which view the mind as a whole*, and undertake to trace, analyze, and classify *all* the mental powers. We have had treatises on the will, and on the understanding, and on the affections, but what writer, till recently, has attempted to give us an analysis of the whole of the phenomena of mind, and arrange them philosophically? The treatment of some of the departments of mind, without having other departments distinctly in view, must obviously modify the modes of discussion, as well as the conclusions to which they tend. To appreciate the discussions of a writer on any department of mental science we need to have some general view of his philosophy of the *whole mind*; but this we cannot always obtain; and the inconsistencies which appear to us, in the views we thus examine, with other parts of *our philosophy*, lead us to the conclusion, that the author is inconsistent with himself, or at variance with truth, when a *clear apprehension of his whole system* might remove the difficulty. Few writers, however, have seemed to have a clear and systematic view of the whole mind, and hence their obscurity in the treatment of particular phenomena.

13. Another serious embarrassment has arisen from *pursuing mental science independently of revelation*. It is true that the Bible was not written to teach a system of mental philosophy, but it does unfold the elements of human character as no mere human production has ever done. We shall have made substantial progress in the knowledge of mind when the mass of the community will study the Bible for this purpose, unfolding their hearts to its searchings, and studying themselves in its light. Authors will never give us perfect systems of philosophy, till they perfect them by the Bible. The Bible and the human mind must be studied together; and in the place of abstract metaphysical speculations, which have often embarrassed investigation, and then warped the Bible to harmonize with mistaken views, we need the simple disclosures of revelation to unfold the true condition of man *as a fallen being*, and thus give a clew to the study of mind in its native fallen condition. A distinguished writer* has said that,—

* Isaac Taylor. Essay introductory to Edwards on the Will.

"Apart from any theological principles, if the actual condition of human nature be contemplated as a matter of physical science, it must be admitted to have sustained, from whatever cause, a universal damage, or shock; inasmuch as its higher faculties do not, like the faculties of the lower classes, work invariably, or work auspiciously; but are often, and in a vast proportion of instances, overborne, defeated, and destroyed; or they lie dormant, while, in *no instances*, do they take that full, free, and perfect course, which is abstractedly proper to them."

If "physical science" *teaches the fact*, the Bible *explains it*; and we may safely study this explanation, as we study the mind itself. Indeed, can we hope for satisfactory results till we do this? We think not. We despair of seeing the science of mind occupying its proper place, and exerting its appropriate influence, till it is studied in close connection with the Bible, and with something of the same humble and teachable spirit with which we should study our duty and destiny in that blessed book.

IV. *We may now proceed to inquire how far the works before us are fitted to overcome the obstacles here referred to, and to answer as text books of mental philosophy.* It is worthy of remark, that the author has had peculiar facilities for maturing his system, and of submitting its several parts to the test of repeated experiment, in the practical business of his profession. Having, for many years, been successfully engaged in teaching the science, and not having early committed himself exclusively to any previous system, but by a careful study of all the metaphysical works which have been accessible in this country, whether in the English, French, or German language, he has been at liberty to gather up the elements of truth, and combine them in a manner somewhat new, while yet the appearance of novelty and claims of originality seem to have been cautiously avoided. The excessive caution and modesty of pretensions will, doubtless, operate with some minds against the works in this age of bold professions and promises; but cannot, we believe, prevent their silent, but sure progress in securing public confidence. We have carefully read them a second and a third time, and now return to them again with increasing profit and delight. Not but that it might be possible to take exceptions to some of the statements as to matter or manner; but we believe, with a contemporary Review, that those who desire good text books of this character "must wait a long time before

they can obtain better ones than these furnished by Professor Upham."*

We propose to indicate briefly some of the leading features of these volumes, with the hope of securing for them the earnest attention of those who are interested in the training of mind, or the progress of mental science.

1. The first feature which claims our notice is, that *these volumes embrace a view of the whole mind*. The first volume is devoted to the intellectual, the second to the sentient, or sensitive, and the third to the voluntary powers. And in this three-fold view are embraced all the mental faculties and phenomena. The volumes are familiarly designated, the Intellect, the Sensibilities, and the Will. Each is, by itself, a distinct treatise, giving us a view, not only of the normal, or healthful action of the department of which it treats, but also of its disordered action. Each volume, though complete in itself, is yet clearly seen to be one of the parts of a more perfect whole; all the parts of which are fitly framed together, so that the essential unity of the mind is not sacrificed in the analysis of its several parts.

2. Another important feature is *the natural arrangement and classification of the mental powers and operations*. In no other works, within our knowledge, is this feature so fully manifest. The order in which the several departments, and the phenomena embraced in each, are discussed, the separating of things distinct, and yet their natural relation to each other, afford the highest satisfaction to the student who seeks clear ideas of himself and his subject. The list of contents is, of itself, a map, or chart of the mind, and affords important aid in reviewing the discussions which the several topics indicate.

3. *The skilful use of terms*. There are no startling novelties either in the coining of new terms, or the using of old ones in new or strange relations. This feature of the work is important in connection with the one last named. A good arrangement and classification might be embarrassed by confusion in the use of terms; and the care manifested in avoiding this, by Professor Upham, is worthy of special regard. A happy illustration of this may be seen in his remarks on the use of the term suggestion, instead of reason, in treating of the ideas of internal origin.

* North American Review, July, 1840.

"In giving an account of the ideas from this source, we have preferred the term SUGGESTION, proposed and employed by Reid and Stewart, to the word REASON, proposed by Kant, and adopted by Cousin, and other writers, as, on the whole, more conformable to the prevalent usages of the English language. In common parlance, and by the established usage of language, the word REASON is expressive of the *deductive*, rather than the *suggestive* faculty; and if we annul or perplex the present use of that term by a novel application of it, we must introduce a new word to express the process of deduction."—Vol. i, sec. 121.

We shall esteem it fortunate for the progress of philosophy in this country, if others shall coincide with the author in this use of terms. The sooner the transcendental sense of the term reason is abandoned the better.

4. We notice with pleasure *the clearness of reasoning and richness of illustration which secure a transparency of style, on which we set a high value.* It will thus enable the work to exert a wide influence, as great numbers will pursue the science with pleasure and profit, who would not master a more difficult style. We are aware that this circumstance will, by some, be thought to detract from the merits of the work, as tending to make the study too easy. There is a somewhat prevalent fashion of estimating a metaphysical writer in proportion to his obscurity. If the pool is so adroitly filled with *muddy water*, that one cannot see below the surface, or distinguish one object from another, it is considered profoundly deep; but if through its transparent waters the rich ore and the bright diamonds glitter, they are despised. They are considered to be in *shoal water*, and unworthy of notice, because they can be seen by common eyes. This love of mystery, and reverence for the profundity of that which cannot be understood, is often ludicrously displayed in this country. But it seems to us a very high compliment which Dugald Stewart* pays to the genius of Fontenelle:—"The chief and distinguishing merit of Fontenelle is the happy facility with which he adapts the most abstruse and refined speculations to the comprehension of ordinary readers. Nor is this excellence purchased by any sacrifice of scientific precision."

This is high praise, and we believe there are but few writers to whom it more justly belongs than to Professor Upham. He seems to have been governed by the principle which was the secret of

* Hist. Phil, dis. i, part ii, p. 148.

Fontenelle's success. "When employed in composition," says Fontenelle, "my first concern is to be certain that I myself understand what I am about to write."* It must be obvious that the facts and phenomena of mind will sufficiently task the powers of the student, even if the text books which introduce him to the study, and which, at most, can do little more than teach him how to use his mental faculties in the pursuit of truth, are written in a style of the utmost transparency.

5. Another charming feature is the author's *kind and courteous treatment of other authors*. Many of the evils which philosophical controversy has engendered might have been avoided if all writers had been equally cautious. It may be questioned whether a writer can be found in this country who has a more thorough acquaintance with the earlier English and Scotch metaphysicians, and with the continental writers whose works are accessible in this country; and from all sources he has gathered materials for his work, and combined and used them with singular fairness and skill. He has not, indeed, attempted a history of philosophical writers or opinions, and the design of his work did not render it necessary to encumber his pages with an array of names and a parade of learning, but wherever he has occasion to use, or to call in question, the opinions of others, he does it in a way to disarm controversy, and leave a kind and generous feeling in the heart of the reader. It is not easy to see how exceptions can be made to the treatment of opinions, either of friends or opponents, whether among the living or the dead; nor does it appear that his works can be easily made the bone of contention by conflicting parties, either in philosophy or religion.

6. It is also worthy of notice that, where he differs from other distinguished writers, or where, from the nature of the subject, there is danger of misconception, *he fortifies his opinions by a course of consecutive and accumulative evidence*, which, while it convinces the understanding, leaves the mind to repose more delightfully in his conclusions from the kindness of spirit already referred to. The frequent appeals to consciousness, and the experience and common sense of mankind, furnish an important part of this evidence; the amount and variety of which we do not remember to have seen exceeded by any other writer.

* Hist. Phil., dis. i, part ii, p. 148.

7. *The important distinction between desire and volition is clearly established*; and in a way to make the distinction immediately and practically useful. This distinction is not, indeed, new, as other writers have indicated it; but some who have done so have still used the words interchangeably. While Locke was careful to say that "will and desire must not be confounded," yet he seems to have made but two departments of mind, the understanding and the will. To one of these departments, then, *desire* must belong, if there be not a third; and it was not strange that those who adopted the two-fold division of mind should class desire with the will, rather than with the understanding. Nor, furthermore, was it strange that those who did so, should often use the word inconsistently with their own classification. The evils which have been occasioned by confounding desire and volition, both in metaphysical and theological discussions, are such, that the author has rendered a very important service by placing the distinction in so clear a light. The discussion of this subject, which occupies about twenty pages, is worthy of the attentive consideration of Christian moralists. It is a subject which enters deeply into the elements of human character and accountability.

8. *The existence of the moral sense, or conscience, is clearly demonstrated*; and the fundamental distinction between this and the reasoning power fully established. There has been a *mistiness* in many writers, and some of them distinguished writers, in relation to the moral sense, which renders this part of Professor Upham's labors a very important service to the cause of truth. The proofs of a moral nature exhibit a good specimen of the consecutive and cumulative form of reasoning, to which we have already referred. We see not how a candid thinker can examine it and ever doubt of the existence of conscience as one of the elementary principles of our nature, or lose sight of the responsibility which grows out of it.

9. Nearly connected with this topic is that of *the immutability of moral distinctions, as the foundation of virtue and of obligation*. This doctrine has been contended for by several ethical and theological writers, but in no other work, with which we are acquainted, is it presented with so much of philosophical accuracy, and sustained by such a mass of evidence. It cannot be doubted that this will become a fundamental doctrine in philosophy in opposition to the *utilitarian* theory of Paley and kindred writers.

10. *The support given to the freedom of the will, and the safe and solid foundation laid for this freedom, in the subjection of the will to law, is another interesting feature.* A recent reviewer* has intimated that *we need no metaphysics of the will*; but the truth is, we cannot avoid that inquiry if we would. The long and bitter controversies connected with the will may fill us with weariness and disgust, and may have a tendency to turn us away from such discussions; but while the will is a constituent element of the human soul, we ought not to think lightly of its philosophy. A system of mental philosophy must be defective without it. The fault of most treatises on the will is, that they have not taken a sufficiently broad and comprehensive view. Writers have very often taken some particular or exclusive view of the subject, and have pushed opinions, with the zeal of controversy, to an extremity where truth itself, by being distorted, or thrust out of its relations, becomes error. Thus the freedom of the will, on the one hand, has been pushed to that point which would emancipate it from the control of reason, or conscience, or motives of any sort; and invest it with a sort of omnipotence which annihilates itself; while, on the other hand, the doctrine of necessity, or the law of cause and effect, and the subjection of the will to motives, has been pushed to the destruction of the essential freedom of the will. By either process, the freedom of the will is, in fact, destroyed. This result is effectually prevented in the work before us. Having closed the examination of the intellect and the sensibilities, and considered the relation which the will bears to these other departments of the mind, the author proceeds to establish these three propositions:—**THE WILL HAS ITS LAWS—THE WILL HAS FREEDOM—THE WILL HAS POWER.** Each of these propositions, as it seems to us, is well sustained, and all of them are essential to a just view of each one separately. The freedom of the will is seen to be *secured*, rather than *destroyed*, by a just exhibition of the laws which pertain to it. The same remark applies with equal force to the power of the will. It can be happily exercised only in harmony with the laws of the mind. It is seen, moreover, that each department of the mind has an important influence over the others, and that *the highest degree of mental freedom can be secured only by the harmony and balance of all the mental faculties.*

* New-York Review, July, 1840.

11. One of the most practically useful characteristics of the work is, *the light it sheds upon the business of education*. The great truth, that *all the intellectual, sentient, and voluntary powers are susceptible of cultivation*, is clearly brought out; and the necessity of this cultivation to the perfection of the mind is strongly impressed. The practical hints upon the culture of the understanding, the memory, the affections, the moral sense, and the will, are among the most valuable "thoughts on education" to be found in any book extant.

12. We notice last, but not with the less pleasure, *the philosophical basis laid for several of the leading truths of Christianity*. No effort is made to give the work a theological cast, or to carry out its principles to theological conclusions. These subjects are left in just that form which we might expect from a clear-headed philosopher, who should study with prayerful earnestness the Bible and the human soul in connection with each other, till the adaptation of the one to the other is clearly seen, and the influence of the study of both is distinctly felt in his own heart. But the attentive reader cannot fail to see that several of the most important disclosures of the Bible are identical with the truths discovered in the human soul. Let us notice, for example, the doctrine of human depravity as connected with the fall of man.

In the second volume, which embraces the sensibilities, the writer treats, first, of emotions, and then of desires, or desirous states of mind. In this class are arranged the instincts, appetites, propensities, and affections, in the same order as here enumerated, and all these mental states, save the instincts, he supposes may have both an *instinctive* and a *voluntary* action. The affections he divides into two classes, the malevolent, and the benevolent affections. In the latter class are enumerated the parental, filial, and fraternal affections, love of the human race, love of country, the affection of friendship, of sympathy, and of gratitude.

Having traced out, and illustrated these important principles of the mind, the author remarks,—

"In order to preserve the other principles of human nature in the position which the great Author of that nature has assigned to them, and to render their action just in itself, and harmonious in its relations, we have reason to believe that there was originally in the human constitution a principle of love to the SUPREME BEING."

This affection he supposes to have been analogous in its nature and operations to the other benevolent affections, having like them both an instinctive and voluntary action; but differing greatly in *degree* or *intensity* of action, being, in this respect, in correspondence with the high and holy nature of the object to which it was rendered with all the energy of which the mind was capable. That man possessed originally such a principle, he supposes must be evident from *analogy*, considering the relation man sustains to God, and the duties which grow out of this relation. Further proofs of this are drawn from the Scriptures; from those passages which describe man at his creation; also those which require supreme love to God; and those which contemplate the renovation of our nature, and the restoration of this principle.

The relation of this affection to the other principles of our nature is then traced with philosophical precision, and the natural results, both of the existence and of the absence of this principle, upon all the other affections, and upon the whole character, clearly indicated.

The philosophical basis thus laid for the Scriptural view of depravity is worthy of careful attention, as it embraces the whole range of man's original state, the effects of the fall, the recovery of the soul to holiness, and the divine influence concerned in this transformation. The doctrine of man's dependence, as well as his freedom and accountability—his perfect obligations to serve God—and the necessity of this service to the highest elevation and perfection of our nature—the wrong which the sinner, by transgression, inflicts upon his own soul—are seen in a clear and strong light; while yet all these truths seem the natural and necessary results of purely philosophical inquiry, no less than the attestations of divine revelation. The whole scope and spirit of this philosophy, in short, is eminently Christian; and the service it may render to all denominations of believers, and to the cause of Christian education, is a reason for its extensive circulation. There are various prospective bearings of correct views, and of the general study of mental philosophy, which we deem of great importance; but which our limits forbid us to indicate at present.

ART. VI.—1. *Lectures on Homiletics and Preaching, and on Public Prayer; together with Sermons and Letters.* By EBENEZER PORTER, D. D., President of the Theological Seminary, Andover. 8vo. Andover and New-York, 1834.

2. *Lectures on Eloquence and Style.* By EBENEZER PORTER, D. D., late President, &c. 8vo. Andover and New-York, 1836.

MANY and various have been the attempts to define eloquence; but widely as philologists differ in their definitions of the word, true eloquence is never mistaken, and always appreciated. A counterfeit may deceive for a season: fustian and bombast may be imposed for a while on a part of the community; but the genuine coin carries with it intrinsic evidence of its value, and real eloquence passes current everywhere and at all times.

It matters not, therefore, whether, with Isocrates, we call eloquence the power of persuading; or, with Aristotle, the power of inventing that which is persuasive. Whether, with Cicero, we say that eloquence is speaking in a persuasive manner; or, with Quintillian, that it is the science of speaking well. Nor yet, to come down to modern times, is it of much consequence, whether we take Dr. Campbell's definition, and say, that eloquence is the art whereby the speech is adapted to produce the speaker's end; or, with a recent lecturer on the subject, who has acquired some reputation, insist upon it, that eloquence is simply *speaking out*, because, forsooth, it is derived from two Latin words bearing that signification.

It were an easy task, to show wherein each of these definitions is defective; but not so easy to give one that shall not be liable to the same or similar objections. Specially would it savor of presumption to attempt this, when it may be fairly questioned whether each successive definition is not more defective than its predecessor.

Nor is it only by the enlightened and the educated that eloquence is understood and its claims appreciated. It arrests the attention of the ignorant, and even the untaught children of the wilderness confess its power. It is potent, nay, omnipotent, so far as any thing human may claim that attribute, for good, or for evil. The pages of all history, sacred and profane, are full of its achievements.

History, moreover, and the biography of eloquent men, throw

much light on the question, if they do not settle it, whether eloquence is an acquired art or a natural gift; for even those who hold to the latter of these opinions must admit, that patient study and persevering toil have accomplished much, where nature had done but little. Nor will it be denied, that although an individual may have a natural genius for eloquence, as some have, by nature, a taste for painting, or music; in the one case as in the other, perfection is, and can only be, the result of well-directed and unceasing effort.

It would, therefore, seem to be a ready inference that from Christians, and especially from the Christian ministry, the eloquence of the pulpit should receive a high degree of attention, and that its study, and every thing likely to promote it, should be sedulously fostered and encouraged. This, therefore, is our present object: not so much formally to review the works named at the head of this article, as to call to this subject the attention of our younger brethren in the ministry: to arouse the energies of Christ's ambassadors; and to urge upon those, whom the great Head of the church has called to this responsible duty, the absolute necessity of *studying* to show themselves approved unto God, workmen that need not to be ashamed.

The object of the pulpit orator, whether we consider his authority, his message, or his responsibility, is paramount to all others. He is called and sent forth by the great Governor of the universe: the message which he bears is HIS; to HIM is he accountable for the manner in which he proclaims it. It is true, that no man is answerable for talents with which he has not been endowed. True, also, that the minister of Christ is not responsible for want of success in his efforts to win souls. But it is equally true, that the great Head of the church will hold that man guilty whose talents have not been improved as they might have been; and whose efforts have not been proportioned to the magnitude and difficulty of the work assigned him. It will admit an argument too, whether, in most cases, the inefficacy of the gospel be not owing to the inefficiency of the preacher. That gospel, an inspired apostle declares to be the power of God. Skill to wield that power, like skill in any other pursuit, is to be obtained only by study and perseverance.*

* "When I look at the great men of Rome, and see Cicero at the head of her senate, and Cesar at the head of her armies, in the daily habit of private

There are indeed many persons, and some too of unquestioned piety, who, although they hang with breathless silence on the lips of the eloquent preacher, yet scoff at the very idea of a man's *studying* to become eloquent: it is associated in their minds with irreverence to the Holy Ghost, and with the justly dreaded consequences of a man-made ministry. It would be well for the young preacher, before allowing opinions of this nature to influence his conduct, to gauge the intellectual calibre from which they issue; for, although he is not to despise one of Christ's little ones, it is nowhere enjoined on him to be governed by the prejudice of the weak, or the caprice of the ignorant. It is unworthy the character of a Christian minister to be thus influenced. It is still more so for him to appear to be thus influenced when in reality he is not. This superadds the guilt of hypocrisy to actual degradation; as is sometimes painfully exhibited by his conduct, who, feeling the necessity of having before him, in the pulpit, a brief skeleton of his

reading and speaking for their own improvement, I should be inclined to presume, even independently of my own observation on the subject, that skill in elocution is not likely to be attained by accident. Cicero said, 'No man is an orator who has not learned to be so.' Among our students, there is indeed, now and then, a man who knows more about these matters than Cicero; and who confidently maintains that it is enough for any one to be so much of an orator as he *happens* to be, and that to aim at any thing more, is the certain way to spoil himself by artificial habits. But this sort of man, I have observed, when I come to hear him speak, commonly *happens* to be no very perfect orator; yet of the many faults which he *happens* to have, he cannot correct any one, because he lacks both patience and skill to learn what it is, or by what process it is to be corrected. Upon the whole, I have become fully satisfied, as the result of experience, that no man becomes possessed of an interesting and impressive delivery, except as the result of pains and patience in preparatory discipline."—*Porter's Let. to a Prof. in Theo. Sem.*

"So, then, you will make an orator by rule, will you? Just as I would make any other man by rule, where genius and sensibility need to be guided by elementary principles, and disciplined into skill by the gradual transformation of practice. There is an ancient maxim, 'Every *log* is not a Mercury,' which applies to this as well as to other subjects. And he who can tell us that eloquence is not to be produced by art, without genius, has made as profound a discovery as he who could tell us, that an orator is not a chair or a table; or that the carpenter's axe cannot hew a log into a divinity. But when it is admitted concerning any one, that the Creator has made him a *man*, the question remains, how far does it depend on this man to make himself an orator?"—*Ibid., Lect. on Elocution.*

sermon, attempts carefully to conceal it from his hearers. If it is wrong for him to have his notes before him, how dare he bring them into the sacred desk? If it is not wrong, as evidently it cannot be, why should he soil his conscience by an effort to conceal them? or risk his reputation by being detected in that which he wishes to conceal, and of which, by natural consequence, his hearers will infer that he is ashamed?

Of those, too, who are opposed to the labor and study that are by others deemed essential to the formation of the pulpit orator, not a few give evidence that their opposition is rather theoretical than real. They have no objections to the efforts of the young minister, so far as they are directed to the attainment of a knowledge of English grammar: they would have him speak correctly; they would be shocked if his gestures were awkward, and his manner so uncouth as to be repulsive to the man of refinement, or a just subject of ridicule to the young and the gay. And for a very good reason. In the ordinary course of Providence, the labors of such a man could not be beneficial to many, who, under other circumstances, might be induced attentively to listen, resolutely to decide, and, eventually, to throw into the right scale, the weight of sanctified intelligence.

But they ask, What has human learning to do with the conversion of the sinner? The question is often put, and in a tone as if the only answer that can be given must set at rest for ever, not only the question relative to theological seminaries, but also, that relative to systematic training and study of every kind for the service of the sanctuary.

It is easy to ask questions. Might we be pardoned for the presumption, we could ask another, which, indeed, is not another, but the same in a different garb: to wit, What has preaching itself to do with the conversion of the sinner? It is, confessedly, only a means to an end—a means, we readily admit, devised by God himself to effect this object. But still, if the Almighty were so disposed, it might be dispensed with, and the work of conversion be effected in some other way.

Precisely so with human learning; with diligent culture and patient mental discipline. They are means to an end; and, other things being equal, the success of the preacher will be proportionate to the attention given to these matters. Other things, we say,

being equal; for it is not pretended that all the science in the world, although its possessor spake with the tongue of an angel, can be a substitute for genuine piety. Our meaning may be illustrated by supposing the case of two ministers of Christ, equal in piety, in zeal for the advancement of God's glory, and in natural gifts. In the one, these endowments have been cultivated with assiduity; in the other, to a great extent, neglected. Is it not self-evident that the former will be a more successful, and, therefore, a more useful man than the latter?

We may carry the illustration still further: and suppose these men to be equals in their knowledge of divine things, and of the revealed plan of salvation, as well as in zeal and personal piety. The only difference shall be, that the one has acquired, in addition, the graces of a pleasing and winning eloquence; and just in proportion to his superiority in *bringing forth* things new and old, from a treasury no better furnished than that of the other, will be his higher relative standing in the church, and his greater influence over his fellow men.

It is exceedingly important that it be borne in mind here, that in both the cases supposed, we take men who are not only of unquestioned piety, but who have been actually called by the great Head of the church to the work of the ministry. Both these, piety and a call from Heaven, the latter no less than the former, are indispensable; and while it is unquestionable, that none but those who have passed from death unto life are ever called of God, as was Aaron; it is, with us, equally certain, that every religious man is not thus called; and that even depth of piety is not to be taken as sufficient evidence of such call.

It is on this point that our church has taken a decisive stand. She is jealous of the ark of God; and much as she desires to see her standard-bearers thoroughly furnished for their great work; educated, and fully armed for the contest to which they are to lead the sacramental host, she has, hitherto, firmly refused her sanction to the establishment of theological seminaries for the instruction of men who *may* be called to this office. In whatever light this subject appears to our brethren of sister churches, to us it has too much the appearance of usurping the prerogative of God: of manufacturing rather than educating ministers. It seems to us an exceedingly easy thing to persuade men who have been educated

theologically; who have listened to the lectures of the professor; who have passed through the prescribed course; and who can write sermons *secundum artem*; an exceedingly easy thing, we say, to persuade such that God has called them, and, perhaps, nothing but the light of eternity will disclose their error, and reveal in its full extent the mischievous consequences of that error.*

But this is a very different thing from educating men *after* the church has received satisfactory evidence that they are called to the ministry; and the time is not far distant, we feel warranted, from the signs of the times, to predict, when suitable provision will be made for this object: whether, by the extension of our literary institutions already in existence, or by the establishment of theological schools for this special purpose, time and the wisdom of the constituted authorities of the church will determine.

In the mean while, let not our younger brethren, already in the field, imagine, that because the warning voice of their fathers, venerable alike for age and wisdom, has been lifted up against the unhallowed attempts of men to make ministers, and against the presumption of thrusting unsanctified learning into the sacred desk, that, therefore, the church does not need, and expect the development of their gifts, as well as graces, to the greatest possible extent. Let them not listen to the sneers of the ignorant against books and against study, as if the time thus spent were wasted. They will, doubtless, meet with such among the people; perhaps even among the ministry. A jibe of this kind, from his colleague and senior in office, paralyzed for a while the efforts of Adam Clarke, as he tells us in his biography.† It came near quenching for ever that taper

* "Qui cupit juxta Paulum esse διδακτικός det operam ut prius sit θεοδιδακτικός, i. e., Divinitus edoctus."—*Erasmus*.

"None but He who made the world can make a minister of the gospel. If a young man has capacity, culture and application may make him a scholar, a philosopher, or an orator; but a true minister must have certain principles, motives, feelings, and aims, which no industry, or endeavors of men can either acquire or communicate. They must be given from above. or they cannot be received."—*Newton*.

† We quote this little incident from the Life of this eminent, self-taught scholar, (12mo. ed., vol, i, p. 103:) "In the preachers' room at *Matcomb*, near Shaftsbury, observing a Latin sentence on the wall, in pencil, relative to the *vicissitudes of life*, he wrote under it the following lines from Virgil, corroborative of the sentiment:—

light which afterward blazed like a sun in the moral firmament, and shed its radiance over both hemispheres.

The man was an ignoramus: one of that class, unfortunately, not yet extinct, who are always self-sufficient and perfectly self-satisfied. From such, the young preacher will receive, as in the case before us, warnings against spiritual pride, and against devoting his time to literary attainments. He will hear the truism from the Discipline of the church quoted:—Gaining knowledge is a good thing, but saving souls a better: he will be reminded, possibly, of the remark of Paul to the Corinthians:—Knowledge puffeth up, but charity edifieth. These may be urged in such a way as to give countenance to the idea, that the Discipline, and the most learned of the apostles, intended that ministers of Christ, the teachers of the church, should keep themselves ignorant, in order that they may edify others, and be successful in their office.

Perhaps it needs not, however, that we do more than merely hint at these things. Certainly we shall not undertake to defend Paul, or the excellent Discipline of our church, from a charge of pleading in behalf of ignorance. On his colleague, and that colleague equally with himself under the inspiration of the Holy Ghost, the great apostle enjoined the necessity of his giving attendance to reading; and the Discipline, in language that appears to us something more than advisory, directs those who have no taste for reading, and cannot, or will not, contract a taste for it, to return to their former employment. The church here seems to have taken the high ground, and we have no doubt of its being correct and Scriptural, that men, who will not study to improve themselves, give evidence thereby that God has not called them to the ministry.

‘Quo fata trahunt retrahuntque, sequamur.—

Per varios casus, per tot discrimina rerum,

Tendimus in Cælum.’—Eneid, lib. v, 709; Ib., lib. i, 204, 205.

The next preacher that followed him in this place, seeing the above lines, which he could not understand, nor see the relation they bore to those previously written, wrote under them the following words:—

‘Did you write the above
to show us you could write Latin?
For shame! Do send pride
to hell, from whence it came.
O, young man, improve your
time, eternity’s at hand.’”

Else why does she say, The church can do without you ; go home to your shops or your farms ?*

We have already hinted at the importance, when estimating advice, of considering the source whence it comes. No one would think of listening to the counsel of a wicked man on the subject of personal piety. No one ought to heed the opinions of a willingly ignorant person on the subject of education.

That learning fosters pride, is a mischievous and a wicked dogma. It is directly opposite to truth. It owes its origin, and its prevalence, where it does yet prevail, to the pedantic airs and consequential bearing of smatterers and pretenders. Impostors and empirics are found in every profession, and the quack theological, with its various varieties, is a genus, of which specimens may yet be found. Such may deceive for a while, by the appearance of profound erudition, and some, who look only at the surface, are led to attribute their overweening arrogance and conceit, their puppyism, we had almost said, to that learning which they do not possess, and to that education which they never had. But the veil is very thin. Men of sense see through it. Even the unlettered multitude are beginning to attribute ignorance where conceit appears, and to consider modesty, as it really is, the infallible test of the enlightened and well-informed.

"I am not competent," said a certain honest-hearted class-leader, "to form an opinion of the Hebrew quotations with which Mr. — interlards his sermons ; but I should like him better if he talked less about himself, and spoke a little better grammar." It was a bitter sarcasm ; its bitterness arose from its justness.

Indeed, we are not sure that it would be going too far to say, not only that the truly learned man is always modest, but that his modesty will be in direct proportion to his attainments. The further he advances, the larger appears the still undiscovered field before him, just as the extent of surrounding darkness is increased by the magnitude and brilliancy of the light that is held up in the midst of it. While the pretender is using every art to push himself into notice, and signally failing in every such attempt, the truly learned man seeks not to display, either himself or his attainments. Circumstances may for a season keep him in the shade ; but he pursues his onward course, assured that his industry will be appre-

* See Discipline, chap. 1, sec. xvii.

ciated, and that the moral power he is acquiring by diligent mental culture *will be called forth and will be felt.**

The argument against a learned ministry, that is drawn from the conduct of the Lord Jesus, in the selection of his first disciples, is specious, and deserves a passing notice. It is an unquestionable fact, that the Saviour overlooked the educated doctors and learned scribes of the day, and made choice of men whose names were unknown in the circles of philosophy. In this, not less than in other instances, he evinced his wisdom. The twelve had not, as the prominent men of the various sects and schools would have had, to unlearn and to forget the great mass of solemn fooleries and frivolous conceits which constituted their science, falsely so called. This, difficult as the task would have been, must have been done as a preparative to the reception of his divine instructions; and is sufficient to account for his conduct, had he been merely a philosopher seeking to establish a new sect.

* The annexed extract, although from a work that from its manifest sectarian spirit and palpable injustice to John Wesley, will never be a favorite among his followers, yet we quote as subservient to our main design, and as illustrative of the absurdity of the opinion that art and study are destructive of simplicity and gracefulness in a public speaker:—

“Such was the manner of the preacher, whose spirit has spoken for itself throughout all this volume: and I now ask, Was that spirit ever trammelled, cooled, or carnalized, by Whitefield’s attention to the graces of pulpit eloquence? Did the study of oratory estrange him from his closet? or lessen his dependence on the Holy Spirit? or divert him from living habitually in the light of eternity and the divine presence? No man ever lived nearer to God, or approached nearer to the perfection of oratory. He was too devotional to be cooled by rules, and too natural to be spoiled by art, and too much in earnest to win souls to neglect system. He ‘sought out acceptable’ tones, and gestures, and looks, as well as ‘acceptable words.’ Was Whitefield right? Then, how many, like myself, are far wrong? Let the rising ministry take warning! Awkwardness in the pulpit is a sin; monotony, a sin; dulness, a sin; and all of them sins against the welfare of immortal souls. These, be it ever remembered, invent too many excuses already for evading the claims of the gospel: do not, therefore, place yourself, *STUDENT*, among their reasons for rejecting it. It is as easy to be graceful in gesture, and natural in tone, as to be grammatical. You would not dare to violate grammar: dare not to be vulgar or vapid in manner. Your spirituality of mind is too low, and your communion with God too slight, and your love of truth too cold, if they can be endangered by cultivating an eloquence worthy of the pulpit.”—*Life and Times of George Whitefield*, by Robert Philip, pp. 528, 529.

But he had a higher object. It was to leave behind him conclusive evidence of the fact that he was a teacher come from God : that, in his own language, he was "one with the Father," the great fountain of all light and wisdom. Hence it came to pass, as, doubtless, foreseen and intended by himself, that after his ascension, when his disciples proclaimed boldly the doctrines he had taught them, and preached the truths he had revealed, the multitude "took knowledge of them that they had been with Jesus." Listening to their teaching, so infinitely superior in style and matter to any that they have ever before heard ; to the majestic conceptions of the Deity, and the overwhelming ideas of the eternal world which they unfolded, little was needed to impress upon the multitude the fact that none but a divine teacher could thus have instructed such men. Beholding the light shed upon the moral darkness of the world, by the "unlearned" disciples, many, from that fact alone, were doubtless induced to look up themselves to the Sun of righteousness, from whom that light had been so clearly and so wonderfully reflected.

But the disciples were very far from being in reality either unlearned or ignorant. For the great object to which they were set apart, they were better educated than any men have been since the apostolic age : better than any may ever hope to be. They were three years in the theological school of Christ : receiving, daily, instruction both theoretical and practical from the great Teacher himself : from him who "spake as never man spake." A very small portion of his lectures on the peculiar duties of his ambassadors has come down to us ; but from the portion with which it has pleased the Holy Spirit to favor us, as well as from other considerations, it is evident, that Christ's scholars must have been well and thoroughly instructed.

In addition to these qualifications, moreover, lest by any means they might forget what they had once learned, as they were men of like frailty with ourselves, he left them the assurance, that after his departure, the Holy Ghost should not only be sent from the Father in his name, but, said he, "He shall bring all things to your remembrance whatsoever I have said unto you." The unqualified language of this promise discountenances the idea that it had reference, merely, to the inspiration necessary to enable them to hand down to posterity a correct and faithful history of his life and suf-

ferings. It implied, also, that at all times they should have a perfect recollection of the instructions he had given them relative to the truths he taught, and to the manner in which he would have them teach.

The memorable events of the day of pentecost, familiar as they are to every reader, must also be adverted to when considering the qualifications of the apostles. The gift of tongues, which they then received, and by which they were enabled, not only to understand foreign languages, but to converse intelligibly with men "of every nation under heaven," filled the minds of the vast multitude that had assembled with astonishment and awe. It would be an exceedingly difficult task to frame an argument against the necessity of high ministerial acquirements from the promise of Christ to his first disciples; or from the remarkable fulfilment of that promise to which we have just alluded.

On the contrary, their whole history may be urged with great force as an unanswerable argument for diligent study on the part of successors of the apostles *after* they have been called to that sacred office; and there is something more than a fancied resemblance between the disciples of Christ, and those to whom we more particularly address ourselves in the present article.

Like them, the younger years of the great majority of those now in our itinerant ranks were spent in daily toil and honest industry. Like them, many left their all, at the summons of the Master's voice. With constitutions unimpaired by the confinement of college walls, or undue devotion to the midnight oil in their youthful days, they are strong to labor, and to endure fatigue, mental as well as bodily. The health and vigor thus acquired, and the practical knowledge of human nature, the knowledge of men rather than of things, obtained in their several vocations, have laid a broad foundation, on which may be erected a glorious superstructure of really useful knowledge.

These are considerations by no means to be overlooked or undervalued. Even in the limited circle of our own acquaintance, we could point to some, who, although well versed in the literature of Greece and Rome, and competent to read, and comment upon the sacred canon in the original Hebrew; are yet as ignorant as little children of human nature, of man as he really is. They live in an ideal world: they know a great deal, but the world is little the

better for it. So, too, many a learned divine looks back, with un-availing regret, upon the fatal errors into which he was led by youthful emulation : his intellect is well furnished ; but his physical powers are enfeebled : his mind is sound, but his constitution is broken. Gladly, were it possible, would he to-day exchange all his hard-earned knowledge for the elastic step and buoyant spirits of him who last year left his plough-share in the furrow, or his net upon the beach, that he might follow in the footsteps of his Master, and seek the lost sheep of the house of Israel.*

And why would he do this ? Because he has learned to look upon his scientific attainments as of little value ? Because he would be content to be ignorant if he might have health ? No, indeed : having tasted the sweets of knowledge, and reveled in the enjoyments of literature, it is impossible for him to choose ignorance for its own sake. He would have health, and the restoration of his corporeal faculties, that he might begin anew to feed the flame ; that, from the sad lessons experience has taught him, he might pour in the oil, in such a manner as not again to endanger the safety of the vessel. In a word, that he might occupy precisely that position in which the majority of the junior ministers of our church are now placed ; and, with a sound body, and vigorous constitution, follow out that course of patient and persevering study, while engaged in the active labors of the ministry, which we are aiming to enforce upon their attention.

Let it not be supposed that we are ignorant of the obstacles to be encountered by the young Methodist preacher ; or of the difficulties in his way to the attainment of suitable qualifications for his

* Dr. Porter in one of his lectures has the following remarks, in a note relative to his own experience :—"I entered college at the age of fifteen. Those active habits, which had previously sustained my health, were gradually diminished, during two and a half years of severe study, often continued to a late hour at night. Without one admonition or apprehension of my danger, my strength imperceptibly declined, till a single cold threatened to destroy my lungs." "By resorting again to the saddle, to mechanical labor at the work bench, to wood sawing, to gardening, and, at last, to holding the plough, (*instar omnium* in my case,) sufficient strength was gained to go on with my ministry ; but it was only the strength of an invalid. Now it was my *calamity* to have inherited a constitution predisposed to catarrh and dyspepsy ; but it was my *fault* (and a grievous one) that I invited disease, by indulging love of study, without a more settled *plan of daily exercise*."

great work. On the contrary, because we do know these things, we thus write ; and it is possible, that in noticing a few of these hinderances, we shall hint at some, that have not occurred, even to the mind of the itinerant student himself.

The most common, and, at the same time, the most absurd reason that is offered for neglecting study, is a want of opportunity. Circuits are sometimes large, appointments to preach are numerous, and a great deal of pastoral visiting is necessary. These things certainly must be attended to, but we have never yet met with an instance, where these duties were so engrossing as to deprive a man of as much time as he ought to devote to study. It is, moreover, an observation, founded on experience, that, as a general thing, the most studious and persevering ministers are those who, while doing this, have not left the other undone : giving abundant evidence that there is nothing incompatible in the union of the characters of the faithful pastor and the diligent student. Indeed, it is lamentable to think, for how many wasted hours even ministers of Christ are accountable ; in how many instances He who sees the heart knows that the plea of want of time is, in truth, nothing but want of inclination. Take the man who has so often quieted his conscience by this excuse, that he now believes it himself ; place him where he shall be free from every other care, and exempt from every other duty ; set him down in a comfortable study, and surround him with a spacious library of the best books on every subject ; let him have an easy rocking chair withal ; and the great probability is, that he will do every thing else but *study* ; and that he will come forth, at the end of the year, quite as great a novice as when he entered. By diligent redemption of time, and unwearied husbandry of opportunity, there is no circuit, the duties of which are so incessant, as not to leave, at the absolute disposal of the preacher, as much time in the course of a year as is generally spent in study by the students during the same period at a college or theological seminary. It is true, he may not have this time in an unbroken series, or always at the most convenient seasons ; but let any one make the calculation, on the supposition that he was determined to acquire useful knowledge, of how many hours he might save from sleep ; and how many he might gain by punctuality ; and how many might be redeemed by abstaining from every frivolous and unnecessary pursuit, and his own

arithmetic will startle him, and bear us out fully in the above position.

Of very little more weight is the plea, sometimes urged, of inability to obtain the necessary books. The amount of money actually received by Methodist preachers is, indeed, in many places, pitifully small; but, by the admirable economy of our church, just in proportion to his fidelity to the duty enjoined upon him of circulating the publications of our own press, will be, if he is so disposed, the enlargement of his own library. The possession, merely, of a great many books, is not an object of so much importance as is by some imagined. A man may own a great many volumes, while of the contents of a single one he is not thoroughly master.*

The selection of works suitable for the study of a young minister is a matter of great importance. It depends so much on his previous habits and attainments, that it is impossible to prepare a catalogue that would not, on the one hand, contain works beyond the present ability of some to read with profit; or, on the other, omit volumes that would be of essential service to those further advanced. The theological student must, in a great degree, be governed in this matter by his own good sense: aided, as he may generally be, by the advice of judicious friends.

A few remarks on this topic, such as will commend themselves to the reader's own judgment, are all that may be ventured in the present article.

And, first, it will be seen at once, that no man is worthy the name of a Methodist preacher who is not thoroughly versed, not only in the system of revealed truth as held by the generality of evangelical denominations, but especially with those peculiarities by which the church of his choice is distinguished. There is no scarcity of standard works, from elementary treatises up to logical and profound dissertations on these subjects. There is no good reason why any Methodist preacher should be without them; and

* Observing a handsome copy of Watson's Institutes in possession of a young minister who was lamenting his want of a suitable library, we ventured to ask him if he had read that work? "Why," said he, "yes; I have looked it over." Think of a Methodist minister satisfied with having looked over such a work as Watson's Institutes! Of what use would a library be to him? An occasional lounging visit to a large book-store, where in a little while he might *look over* thousands of volumes, would be quite as beneficial, and much more economical.

absolutely no excuse for his being ignorant of their contents. There would be certainly a great advantage to the young minister, as well as a saving of time, if there were among us a school for the prophets, where he might hear these things from the lips of the living lecturer, and receive that direction and counsel relative to his theological and literary studies which his peculiar circumstances require. The church will see this, and act : our successors will reap the benefit ; and, in the mean time, the ministry of the present age must aim, by their own efforts, to supply the deficiency, each for himself.

Another indispensable qualification is, a knowledge of the language in which he is to preach ; a familiar acquaintance with the strength, beauty, and peculiar idioms of the English tongue. It is perfectly preposterous for any man to waste his money and his time in purchasing, and poring over grammars and lexicons of foreign languages, until he has acquired sufficient knowledge of his own to speak and write it with purity and precision. *Then* he may soar away into the classic regions of the ancients ; *then* let him slake his thirst at the fountain head of the living oracles. But not till then. For while it is indisputable that his mind may be replenished and expanded by an acquaintance with the writings of the ancients, it is also equally clear, that his only medium of communicating the results of this study must be the common language of his hearers ; and that in order to arrest their attention, he must be able to present his thoughts in language that will not only command the attention of the ignorant and uneducated ; but in such as will not shock the intelligent and the well informed. There are more or less of such in almost every religious congregation of the present day.*

* " But it may be said, the greater part of congregations consist chiefly, and not a few wholly, of plain, illiterate people. Being no judges of language, all they require, or need, is the communication of interesting *truths*, without exact regard to words. What then ? Because the choice of words claims not the preacher's *first* attention, does it follow that it is a matter of entire indifference ? Or that the plain language, in which it is necessary to address plain hearers, may with propriety, or must, of course, be incorrect ? " " In every congregation there are hearers of *some taste*, who will hardly excuse coarse and incorrect *language* in a preacher any more than they would excuse him for appearing on the sabbath in the *apparel* of a clown. " — *Porter's Lect. on Style.*

" Vulgarity of language does inexpressible injury to the thought conveyed

We were present once, at a meeting, where every feeling of solemnity was absolutely overpowered by the ludicrous blunder of one who was called on to lead the devotions. He told us, designing, doubtless, to improve on that passage in the Acts of the Apostles where it is said that prayer was *wont* to be made by the side of a certain river, that the place where we then were was a place where prayer was *much wanted* to be made. But this was not so bad as an example quoted from the Christian Observer by Dr. Porter in one of his lectures on style :—"A preacher in discoursing on that text, WRITE, *blessed are the dead that die in the Lord*, made this observation, 'There is a RIGHT blessedness, and a WRONG blessedness, and departed saints are RIGHT blessed, that is, truly blessed.' A striking proof," subjoins the Christian Observer, "how desirable it is that public teachers should be able not only to read and *write*, but also to SPELL."

The choice of suitable subjects for pulpit discussion, the best method of arrangement, and the manner most likely to produce the designed effect, are topics to which the attention of him whose whole business it is to instruct cannot be too forcibly directed. The age in which we live abounds in models for the instruction of the young preacher, and the press is constantly teeming with the productions of profound research and impassioned eloquence. The difficulty is not, as we have intimated above, that there is any scarcity of suitable works of this kind, but in directing the attention of those, who are not cursed with a superabundance of this world's wealth, to such as will be most beneficial in their peculiar circumstances.

From the volumes named at the head of this article, much under it, how just and important soever it may be. You will say that this is the effect of mere prejudice in the hearers, consequently unreasonable, and not to be regarded. Be it that this *is* prejudice in the hearers, and, therefore, unreasonable. It is the business of the orator to accommodate himself to men, such as he sees they *are*, not such as he imagines they *should* be. But, upon impartial examination, the thing perhaps will not be found so unreasonable as at first sight it may appear. That the *thought* may enter deeply into the mind of the reader, or hearer, there is need of all the assistance possible from the *expression*. Little progress can it be expected, then, that the former shall make, if there be any thing in the latter which serves to divert the attention from it. And this effect, at least, of diverting the attention, even mere *grammatical blunders* are but too apt to produce."—*Campbell's Phil. Rhet.*

valuable instruction may be derived. They are written in a clear and pleasing style ; and embody the results of much study and practical experience. Bating an unnecessary fling, here and there, at Arminianism, but with which we are not disposed to cavil, coming, as it does, from a Calvinistic instructor, they may be confidently recommended to the study of young ministers of every sect.

Two thoughts suggested by a review of our preceding remarks may be here added on the subject of the selection of suitable books. The one is, that with the exception of mere works of reference, such as Concordances, for instance, it is unwise for a minister to lumber the shelves of his library with books that he does not intend to *study*. His time may be better employed, and his money laid out to better advantage, than in the purchase and perusal of works designed merely for recreation or literary amusement. His leisure would be more profitably spent in composing an essay, or writing out a sermon at full length.*

The other thought to which we advert is, a caution against rejecting valuable treatises, merely because they emanate from those who differ from us on doctrinal points. The bee gathers honey from the poisonous flower ; and it is an old adage, *fas est ab hoste doceri*. Several of the Calvinistic divines of the present day, who have been recently endeavoring to throw light on the doctrine of Christian perfection, would have escaped the ridiculous position they occupy, had their attention been directed to, and had they condescended to study the works of Wesley and Fletcher on that subject.

* We take great pleasure in transcribing the following note from Dr. Porter's lecture on the style of the pulpit. It has ten-fold force, now that the green grass waves above his silent pillow. "The question has often been put to me, 'To what extent ought a theological student to read the *modern works of fiction* with a view to improve his own style?' The inquiry has commonly had a primary regard to the writings of Walter Scott. To the magic of his genius, my own sensibilities have responded, whenever I have opened his pages ; but the very enchantment which he throws around his subject has warned me to beware of putting myself in his power. This is one reason why I have read but two or three of all the volumes of fiction from his prolific pen. Another reason is, that as an instructor of young ministers I could not, with a good conscience, devote the *time* requisite for all this reading of romance ; nor am I willing that my example should be made an occasion for others to do so *when I am in my grave*."

The frequent changes, consequent upon our system of itinerancy, are, not necessarily indeed, but, nevertheless, really one reason why study is neglected, and so many of our teachers are themselves untaught. The mind is naturally predisposed to sluggishness and inactivity. It requires resolute determination to curb its waywardness and to bring it down to patient study. Whatever may be the opinion of the thoughtless, it is hard work to think, and mental labor is even more fatiguing than bodily toil. Hence it follows that many who have been called to the ministry, after the first year or two, seem disposed to study as little as possible ; to get along as easily as they can. Instead, therefore, of pursuing a systematic course of mental culture and improvement, they sink into a state of torpid apathy ; reading, if they do read, without order, without method, without design. They pass their year, or two years, if there is not a remonstrance against their being sent back, in preaching over and over again the same course of sermons which fear of being rejected on their examination induced them to prepare during the first two years of their ministry. The pulpit efforts of such men have been compared, with as much truth as quaintness, to the manna provided for the children of Israel in the wilderness, which although fresh and wholesome when gathered, yet, when kept over, notwithstanding all their care, bred worms and stank. There is an air of dishonesty about such conduct, that ought to make a Christian minister tremble ; it is a species of imposition upon the people, who have a right to expect the best of his intellectual efforts, and that he, above all men, will not attempt to serve God with that, which having been memorized years ago, now costs him nothing. Let the young preacher beware of attempting to *get along easy*. He is sent into God's vineyard to labor ; and the mere repetition of a stale sermon, though he may exert his lungs in its delivery, is not labor ; it is mere "bodily exercise which profiteth little."

We would not be understood here, to imply that a text, because it has been made the subject of a sermon once, may not be again used by the preacher. On the contrary, we are not speaking about the *text* at all, but about the *discourse* founded thereon. More labor may be spent, and spent profitably, in altering, improving, and remodeling a sermon, than it cost in its original composition. We care nothing how often the young preacher discourses on the same

subject, only let him see to it that he neglect not suitable care and preparation ; and that each succeeding effort be an improvement on the last in matter and in style. When he has gone so far, and arrived, in his own opinion, at such a high degree of excellence that no improvement can be made, it is time for him to lay aside that sermon, and to preach from that text no longer.

The approbation and applause of hearers, upon whose judgment, in other matters, the preacher would place no reliance, may sometimes encourage him in his neglect of suitable preparation for the pulpit. They will tell him, perhaps, that the sermon which cost him little or no mental effort was one of his best. Predisposed to idleness, flattery of this kind, if heeded, will make him a very drone. While he ought to listen attentively to candid criticism, and endeavor to profit by judicious advice as to his faults, he has something within that will not fail to point out to him his excellences without a prompter. It will be wise in him to close his ears to the voice of indiscriminating commendation, let it come from what source it may. It was John Bunyan, if our memory serves us, who replied to one who observed in his hearing, that he had preached an excellent sermon—"The devil told me that before I came out of the pulpit."

The example of men who were almost without education, and who scarcely gave any attention to literary pursuits, and whose labors were, nevertheless, owned and blessed of God, is readily urged by those who, determined to be ignorant themselves, are seemingly anxious that others should be so too. But what a barefaced and palpable piece of sophistry is this. It assumes, in the first place, what cannot by any possibility be proved, that these men would not have been more successful in winning souls to Christ if they had given more attention to the cultivation of their own minds. And, what is worse, it seems to imply, for here is the whole gist of the argument, that their success was in consequence of their ignorance. An absurdity too gross to impose upon any man who is not desirous to be imposed upon. It is very evident, that the men to whom we have alluded (we honor them for their works' sake) were successful, not *because* of the disadvantages under which they labored, but *in spite* of them. The peculiarities of the age in which they lived, and of the circumstances under which they were placed, may account, in some degree, for their success ; and it will, at least, admit of a question, whether the

same men with the same zeal would be equally useful at the present day? Ardent piety, there is no doubt, is always more desirable than mere knowledge; but zeal alone is no equivalent for the two combined.

The fact is, the spirit of the times in which we live demands high intellectual attainments on the part of those who profess to teach. It is not only an age of bustle and excitement, but an *age of reading*. Volumes of sermons, and of works on practical Christianity, are published, and circulated, and read. They are to be met with, not only in the libraries of the higher classes, but on the tables of those in middle life. By the praiseworthy exertions of tract societies, many of the most powerful and stirring appeals that have ever been written, are put into the hands of the poor and the illiterate. Whatever may be the truth, as to the number of real Christians, it is beyond controversy, that the theory of Christianity is now better understood than ever it was in all preceding time. The contrast between the dry and cold speculations of the learned ministry of a former day, and the ardent zeal and fervor of a few who, with little attention to the graces of oratory, preached the gospel in the demonstration of the Spirit, tended not less to the success, than to the popularity of the latter. Rude though they were in speech, it was the bread of life they broke to the multitudes who thronged around them, forsaking the husks and chaff dealt out by those to whom the hungry sheep had so long "looked up and were not fed." They had in their favor the charm of novelty, and an unquestionable air of sincerity and singleness of purpose, which atoned for every deficiency, and contrasted wonderfully with the stale and threadbare homilies of the head rather than the heart, so universally prevalent.

But that day has gone by. The mass of the community understand what practical piety is, and know full well what a professed minister of Christ ought to be. They will not be satisfied with dull exhibitions of dry and prosing morality; nor yet with zeal and energy in an uncouth garb, when they may have them adorned with the drapery of a fascinating eloquence and a polished style. It is perfectly idle to say it ought not to be so. We must take men as they are, and instead of supposing that any thing *repulsive* can attract, avoid, as far as in us lies, every thing that would repel the man of refined and cultivated intellect, as carefully as we would avoid offending the weak and the uneducated. The ministry de-

manded by the wants of the present age, is one that shall not only be holy, and fervent, and self-sacrificing ; but educated, enlightened, and always in advance of the surrounding community. Indeed, it may be laid down as a rule, admitting of but few exceptions, that the preacher *will* always be in advance of his hearers ; for if he be not, they, as a general thing, will leave him, and seek that ministry by which not only their hearts may be warmed, but their minds enlightened.

This is true even of professing Christians, with the exception of those who, from conscientious motives, consent to sit, until a change can be effected, under the ministrations of those who cannot teach, because they will not learn. So far from piety being all that is required of the ministry of the present age, there is no more common form of expression, when censure is intended, with as little harshness as may be : "*Brother so and so is, no doubt, a very good man ; BUT—*." Every body's experience will bear testimony to the truth of this remark.

Another feature of the present age is, the unblushing boldness of error, and the ten thousand varying shapes which it assumes. Genius, and talent, and eloquence are pressed into its service. It is scattered by the press, disseminated from the lecture room, and instilled by the pulpit. In our own country, where the rights of conscience are guarantied, and free discussion is tolerated on almost every topic, it is not to be wondered at that its name is *legion*, and that its votaries are many. Now the ministry of Christ have been by himself constituted the guardians, as his church is the pillar and ground of THE TRUTH. Is it enough for them to say, the truth is on our side ? To fold their arms, while error is riding rampant through the land, because, forsooth, the old adage declares that *truth is mighty and that it will prevail !* Prevail, will she ? What, when her champions lie wounded and bleeding by the road side, because they went forth illy equipped, nay, only half armed for the contest ?*

* There was a public controversy, not many years since, between a Methodist minister and a Universalist on the doctrine of future punishment. The perverted ingenuity and sophistry of the latter were more than a match for the simplicity and artlessness of the former. The result was just what might have been expected. A well-informed member of our church, who was present, declared that if he had not been fully satisfied of the truth of the doctrine from

Yes; the truth will prevail: but God has decreed that her triumph shall be brought about by human instrumentality. Her victories are the result of skill and energy on the part of her champions: skill to select the weapons from her armory and energy to wield them.

A great deal is said about the beauty and the power of simple and unadorned truth by those, who, at the same time, overlook the fact, that we are living in a world in which truth has had to contend for her very existence from the first hour of man's apostasy to the present: a world inhabited by men of like feelings and dispositions with those who, when the TRUTH embodied appeared among them, instead of embracing it, cried out for the scourge and the cross, that they might no longer endure His withering glance. Men love darkness rather than light, no less now than they did in the days of the Saviour; and it is not to be wondered at, that error, in her protean forms, assumes the garb of fascination, and seeks by every allurement to increase the smiles and to perpetuate the homage of a world in which her throne is erected. To tear off these embellishments, to expose sophistry, to chase error through her many windings, and to present unpalatable truth in such a manner as shall induce the carnal mind to listen, and listening, to love; this is the work for heaven's appointed champions; a work of constantly increasing difficulty, and for the accomplishment of which, with the anointing of the Holy Ghost, learning, and skill, and eloquence are requisite.

To the ministry of the Methodist Church, especially, many arguments may be advanced bearing on the importance of this subject. We will merely advert to a few, and bring this article to a close.

The fact that other denominations of the church of Christ are insisting on a higher degree of piety and zeal in their ministry, as well as suitable literary attainments, is an omen of good; a subject for unfeigned rejoicing among all who love the Lord Jesus. It

other sources; if, in other words, he had had no settled opinion on that subject, he should have been inclined to give the victory to the Universalist.

We shall be censured, perhaps, for giving publicity to this incident. For our own part, we see no sufficient reason for withholding it. The fact is as stated. The effort of our brother was well meant, but the result—enough to make an angel weep. It serves to illustrate the remarks in the text; and may stand here as a beacon to warn men from undertaking that to which they are not competent.

might be difficult, logically, to prove, but, in our minds, there is no doubt that this is in a great degree owing to a holy emulation caused by the labors and the success of the ministry of our church. Now, while we would not have this ardor in any degree cooled, nor this zeal one jot abated, we would have our ministry able to cope with that of any other branch of Christ's church, in directing that zeal according to knowledge, in defending peculiarities of doctrine, in influencing, swaying, and molding the public mind. We hold that man unworthy of his vocation, we doubt, indeed, whether he has not mistaken his calling, who is willing that the church, of which he is a minister, should be thrown into the back ground, or should rank anywhere but FIRST in its influence, its power, and its success.

Do we really believe in the peculiarities of our creed? Are we convinced that there is more of truth and less of error in the doctrines of our own than in those of our sister churches? Are we satisfied that the "sect everywhere spoken against" is destined to embrace every nation, and kindred, and tongue, and people, when the millennial reign of Christ shall fill the earth with his glory? We profess all this. That we are Methodists, is evidence that such is our belief and our expectation: and can any labor be too great, or any toil unnecessary that shall tend to enable the ministry of our church to show by their works that this is their faith?

Again, the tendency of our economy is evidently and unavoidably to concentration. Keeping pace with the population, and losing sight of territorial limits, the district becomes a conference; and what, in many instances, was once a circuit, is now the boundary of a district. Stations are multiplying everywhere; and within a section of country where formerly we could do little more than fire a random shot at different places once a month, or once in six weeks, now, the citadel of error is to be attacked by a continued and incessant bombardment. To say nothing of the qualifications that are requisite to enable our ministry to appear in places like these, creditably, when compared with the talent and eloquence in the pulpits by which they are surrounded, the wants of our own people demand from them qualifications that they cannot have without diligent study and faithful mental discipline. They cannot be satisfied with tedious repetitions and reiterated dulness: they will not be satisfied with awkwardness or monotony. Hence the anxiety

of our people to secure the services of such men as they suppose are best furnished, intellectually, for the pastoral office, is pardonable, nay, praiseworthy. The fact that a man is a Methodist minister, in good standing, is satisfactory evidence of his piety; but they ask, with solicitude which does them credit, Is he qualified to meet the opposition that *we* have to contend with? Can he feed the lambs of our flock? Is he able to retain our congregations, to withdraw which the efforts of our neighbors are skilful and unceasing?

It is a question which we do not intend to answer, but which we would commend to those who are loudest in their denunciations of what is called the "petitioning system," whether, in most instances, that practice does not arise, on the part of our people, from a sincere and ardent desire for the honor and the advancement of Methodism? It is a yet graver question, and one still more pertinent to the subject before us, whether the fault complained of in this respect may not be traced to the door of the ministry? *For whom* do the people petition? Is there any good reason why all may not, in a greater or less degree, acquire those qualifications for which the church asks as a favor, while other denominations demand them as a right? In fact, the embarrassments of our executive do not arise so much from the number of petitions, with which, in some conferences, their tables groan, as, from the fact, that comparatively but a few men are petitioned for.

Here we pause for the present. If the motives urged fail to effect the object for which we have written, the fault is not in them, but in us. In ourselves, we mean, because we have not presented them with sufficient vividness and energy; or, in ourselves still, for we are one among our brethren, because we will not allow these motives to have their due influence. The glory of God, and, if we have no higher object, even our own interest for this world, as well as for that which is to come, demand from every minister of our church the unceasing improvement of the talents committed to his stewardship: that Methodism may be urged on to the accomplishment of her destiny—the publication and the embracement of a **FREE** and a **FULL** salvation to the ends of the earth. F.

- ART. VII.—1. *Scripture Doctrine of Christian Perfection, with other kindred Subjects, illustrated and confirmed in a Series of Discourses, designed to throw light on the Way of Holiness.* By REV. ASA MAHAN, President of the Oberlin Collegiate Institute. Fourth edition. Pp. 193. Boston: published by D. S. King. 1840.
2. *Christian Perfection.* By ENOCH POND, D. D., Bangor Theological Seminary. American Biblical Repository, second series. Vol. I, pp. 44–58.
3. *Review of Mahan on Christian Perfection.* By REV. NATHANIEL S. FOLSOM. Providence, R. I. American Biblical Repository, second series. Vol. II, pp. 143–166.
4. *Strictures on Mr. Folsom's Review of Mahan on Christian Perfection.* By REV. ASA MAHAN, President, &c. American Biblical Repository. Vol. IV, pp. 408–428.
5. *Examination of the Doctrine of Perfection, as held by Rev. ASA MAHAN, President of the Oberlin Collegiate Institute, Rev. CHARLES FITCH, and others agreeing with them.* By LEONARD WOODS, D. D., Professor of Theology in the Theological Seminary, Andover, Mass. American Biblical Repository. Vol. V, pp. 166–189.

THE discussion of the subject of *Christian perfection*, now pending in the Presbyterian and Congregational Churches, is a matter of no small interest to the church of Christ in general. And at present, we rejoice to say, it seems to be assuming a tone which augurs a favorable result. The best talents are called into requisition, and a becoming gravity and brotherly feeling characterize the parties engaged in the investigation.

We are not at all disposed to intermeddle with questions of difference among other denominations, so far as these questions are merely local or only interesting to them. But this question is one of general interest, and such is the relation which is held to it by all the followers of Wesley, that it cannot be supposed they will look on with indifference. Especially as the views of Wesley and the Methodists frequently come into question; and, as we think, are sometimes but badly represented, it ought not to be taken amiss that we should interpose at this time a brief review of the controversy.

We have read Mr. Mahan's book with great interest and satis-

faction. Though it is not to be maintained that he expresses himself Methodistically upon all the points of this great doctrine, we are satisfied that the *thing* which we mean by *Christian perfection* is truly set forth in that work. The failure to express the Wesleyan theory, if in any point, is in not sufficiently distinguishing between *legal* and *evangelical* perfection. This we merely hint by the way, being by no means certain that there is any real difference between his *conceptions* of the subject and our own.

The point upon which we feared, when we took up his book, we should find him to have failed, is the distinct and proper recognition of *divine influence* as the efficient cause of the work of sanctification. But his language upon this point seems sufficiently explicit.

We should be happy, had we room, to give a complete analysis of this work, but after what we have said, we must leave those who wish further information with regard to its character, to procure and read it for themselves.

We shall next notice Dr. Pond's article, in opposition to the doctrine of Christian perfection. This writer *first* gives us his views of the different schemes of "the pretenders to Christian perfection;" *secondly*, he attempts to meet the arguments by which its abettors labor to support it; and, *thirdly*, he brings against it several objections.

"The question," Dr. P. says, "is one of *fact*." He does not deny that the doctrine is taught in the Bible: admits that we are commanded to be perfect; that the apostle prayed that his Christian brethren might be made perfect, that this state is matter of promise, and that we are bound ever to aspire to it; but then it turns out to be a "fact" that *none ever are so*. That *no man since the fall, while living, ever attained to this state, nor will any in future to the end of time*. We shall not, at present, controvert this point, nor attempt an answer of the author's arguments, but shall merely undertake to set him right in some things in which he has failed to represent what the "fact" really is in the case. In this controversy, as a matter of course, Mr. Wesley must come in for a share of praise on one side, and of blame on the other. But we are sorry that a writer of so much character as is Dr. P. should have been so very careless a reader of Mr. Wesley's writings, and should so represent his views upon important points connected with this question, as to leave a false and an injurious impression.

In a note Dr. P. says,—

“Mr. Wesley did not intend, perhaps, to depress the standard of duty; but he held to the repeal of ‘the Adamic law,’ and thought it very consistent with perfection that persons should fall into great *errors* and *faults*. See his Plain Account, pp. 93, 94.”

“Great *errors* and *faults*” are not Mr. Wesley’s words, but words which perhaps suit Dr. P. a little better than any he could find in the author upon whom he palms such obnoxious doctrines.

Dr. P. seems entirely to have overlooked the explanatory clause included, in the copy before us, in a parenthesis, but which originally was inserted in a foot note. Having said that “Christ is the end of the Adamic, as well as of the Mosaic law,” that “by his death he hath put an end to both: nor is any man living bound to observe the Adamic more than the Mosaic law,” Mr. Wesley adds this explanation: “*I mean, it is not the condition either of present or future salvation.*” Now, had Dr. P. noticed this very important qualification, he could not consistently have stated, unqualifiedly, that Mr. Wesley “held to the repeal of the Adamic law.” His simple view is nothing more nor less than this: that *present and future salvation are suspended upon the condition of faith, without the works of the law*. But if Dr. P. takes the converse of this proposition, and, contrary to the doctrine of the Confession of Faith of his own church, believes in salvation by the law as a covenant of works, let him come out and say so.

There is still another injurious and erroneous representation of Mr. Wesley’s language in this article. After saying some things of those who profess to have attained Christian perfection, not highly imbued with charity, the writer adds in a note,—

“In illustration of what is here said I cannot forbear quoting a few sentences from Mr. Wesley’s ‘Plain Account’ of some of his *perfect* followers in London.”

He now quotes several paragraphs of what Mr. Wesley says of “those in London who seem to have been lately renewed in love,” but who were evidently wanting in the characteristics of perfect Christians; being deficient in “gentleness, goodness, fidelity,” &c. And in the conclusion of his remarks Mr. Wesley says, “You have not what I call perfection. If others will call it so, they may. However, hold fast what you have, and earnestly pray for what you have not.” But how Dr. P. could quote this language of Mr.

Wesley, as said "of some of *his* perfect followers in London," and how he could make out, even after all Mr. Wesley says of them, that these people were "far gone in error and sin," we are utterly at a loss to see. The whole is an effort upon the part of Mr. Wesley to show that these persons were not entitled to be considered as perfect Christians. He says to them plainly, "You have not what I call perfection." Can it be possible that Dr. P. failed to understand a few plain English sentences, written with characteristic perspicuity? We would fain hope that the fault was in his power of attention, and that it did not originate in a design to make a wrong impression. Of such a design we charitably hope the doctor is incapable.

We next pass to notice Mr. Folsom's review of Mr. Mahan's book. After premising that the question is simply a question of fact, and inflicting a slight chastisement upon Mr. M. for "not fairly" stating "the question at issue," Mr. F. proceeds to spend his strength upon Mr. M.'s arguments; and then adduces "a few brief considerations, to strengthen the proof which has long been the defense of the church, in respect to the doctrine that none ever reach a state of perfect and perpetual holiness in the present life." His brief "considerations" consist in nine assumptions, which prove nothing at all. They amount to about this: *the doctrine that no one ever attains perfection in this life* is proved by all those passages which deny the fact of the existence of perfect Christians! Where these "passages" are he leaves his readers to find out. The last paragraph of this writer is not a little remarkable. The following is a part of it:—

"There is one permanent and visible state which the Christian *must* reach. It is that where his life will be in general accordance with the requirements of God's word. He must be able to say with Paul, I know nothing by myself. He must live free from open, known sin, free from transgression in secret. His growth must be permanently upward into the stature of a perfect man in Christ."

Now, if we *are* not deceived, this comes very little short of the very state which this gentleman has taken so much pains to prove *will never be attained*. If we "*must* live free from open and known sin," and "from transgression in secret," what place is left for sin of any kind? Is not all "sin" either "open" or "secret?"

President Mahan's reply to Mr. Folsom is written with ability and in good temper. The simple question at issue he makes to be,

"Whether we may now, during the progress of the present life, attain to entire perfection in holiness, and whether it is proper for us to indulge the anticipation of making such attainments."

The *fact*, that some are represented in the Scriptures as having attained this state, he only adduced, because of its bearing upon this question. The question of fact Mr. M. fairly rests upon Scripture ground, but we have not space for a specimen.

The next who enters the list against President Mahan is Dr. Woods, of Andover. This gentleman writes in good temper, and manifests great respect for the character and feelings of the man he feels constrained to oppose. After a brief introduction, he makes the following statement:—

"When a man undertakes to sustain and propagate a novel system—a system different from what has commonly been entertained by the best of men—it is inadmissible for him to set forth, as a part of his system, any opinions which are held by those from whom he professes to differ."

To this no valid objection can be made, provided he confine his restriction to the question in debate. But there is a counterpart to this proposition upon which it will be Mr. Mahan's privilege, if he should see proper, to insist; and that is, that *in opposing a novel doctrine, nothing should be assumed as common ground which does not legitimately constitute a part of the ordinary creed*. This latter restriction is as legitimate and as important a rule of discussion as the former, and one by which Dr. Woods is most sacredly bound to be governed. Whether he has adhered to it we shall presently see; but it is certain that he thinks Mr. M. has passed over his boundary.

The "views" which the doctor charges Mr. M. with maintaining as "different" from those commonly entertained by his brethren, and which he maintains are not "novel," but equally "held by those from whom he professes to differ," may be expressed in the simple proposition, that *Christian perfection, or salvation from all sin, is ATTAINABLE now, during the present life*. This, all Mr. Mahan's opponents, so far, have declared to be *common ground*, and, consequently, not the question at issue. That Dr. Woods takes this ground will be seen in the following passage, which constitutes but a small portion of what he says to the same purpose:—

"And he lays it down as a truth, which distinguishes his system from the one generally held, that 'complete holiness is, in the highest

and most common acceptation of the term, *attainable*. And in the last number of the Repository (p. 409) he states it as a point peculiar to him and his party, 'that we *may* render to God the perfect obedience which he requires.' But we hold to this as much as he does, and, as I suppose, on the same conditions; that is, we *may* render perfect obedience, if we apply ourselves to the work *as we ought*, and *fully avail ourselves* of the gracious provisions of the gospel. He surely would not say that we may render perfect obedience in any other way.

"I must therefore protest here, as I did in the former case, against Mr. Mahan's claiming that, as belonging peculiarly and exclusively to him, and to those who agree with him, which belongs equally to others. We hold as decidedly as he does, that, in the common acceptation of the term, complete holiness is *attainable* in the present life. When we assert that a thing is *attainable*, or *may* be attained, our meaning is, that a proper use of means will secure it; that we shall obtain it, if we do what we ought; and that, if we fail of obtaining it, truth will require us to say we *might* have obtained it, and that our failure was owing altogether to our own fault."

In another place Dr. W. asserts, that "devout Christians and orthodox divines have in all ages maintained this precious doctrine," and that he "might fill volumes with quotations from evangelical writers, from Augustine down to the present day, in which this grand sentiment is strongly asserted and clearly illustrated." Among these "orthodox divines" he names Calvin, Flavel, Owen, Bunyan, Watts, Doddridge, President Davis, Good, M'Lauren, and John Newton.

We know we cannot mistake Dr. W.'s meaning, for he has so varied and repeated his statements, and has so seriously argued from them, through the whole of his article, that there is no room left for doubt. This learned Calvinistic divine then, not only avows his belief in the doctrine of *the attainableness of Christian perfection in the present life*, but declares this to have been *the common doctrine of "orthodox divines,—from Augustine down to the present day."* What class of divines the doctor means by "orthodox divines," is obvious from the names he gives.

Now, we hope Dr. W. will not deem it impertinent in us to inquire, whether this representation is historically correct. The fact is, that the very gist of the controversy between the Methodists and Calvinists upon the subject of Christian perfection has ever been its *attainableness*, and this Dr. W. says, "orthodox divines" have always "maintained." Had the good doctor carefully read Mr. Fletcher's Last Check to Antinomianism, he could hardly have fallen into the errors in point of fact which he has evidently

committed. Messrs. Hill, Toplady, Martin, and others, who fiercely assailed the doctrine of perfection, as held by Messrs. Wesley and Fletcher, did explicitly deny *the attainableness of Christian perfection in the present life*, and steadily assert *the necessary continuance of indwelling sin until the hour of death*. This fact we might prove by numerous quotations, had we room. Now will the doctor impugn the *orthodoxy* of these "divines," and allow that the right of the quarrel was on the side of Messrs. Wesley and Fletcher? This he certainly must do, or stand convicted of palpable error in point of historical fact.

There are others who, it may be presumed, Dr. W. will feel bound to acknowledge as "orthodox divines," who have explicitly taken the same ground. The learned and truly "orthodox" Witseus says,—

"There can be no doubt, but whoever carefully walks in this way, shall make very great progress in sanctification, and daily arrive more and more at a nearer conformity to the pattern set before him. However, we are not to imagine, that ever any one in this life *can* attain to that perfection which the law of God requires, that, living without all sin, he should wholly employ himself in the service of God, with that purity, that intenseness of all his powers, that the divine holiness itself could find nothing in him but what was agreeable to it."—*Economy of the Covenants*, vol. ii, pp. 55, 56.

Dr. John Dick says,—

"The *possibility* of perfection in the present state, could be conceived only by men who were ignorant of Scripture and of themselves. They must first have lowered the standard of holiness. They must have narrowed and abated the demands of the divine law, to meet their fancied attainments."—*Lectures on Theology*, vol. ii, p. 242.

Rev. Charles Buck says,—

"There is also a perfection of *degrees*, by which a person performs all the commands of God, with the full exertion of all his powers, without the least defect. This is what the law of God requires, but what the saints *cannot* attain to in this life."—*Theological Dictionary*, Article Perfection.

Here are three "orthodox divines" who explicitly deny *the attainableness of Christian perfection in the present life*, and one of them charges those who hold "the *possibility* of perfection in the present state," with having "lowered the standard of holiness" and "narrowed and abated the demands of the divine law." Now as Dr. Woods, Dr. Pond, Mr. Folsom, and all others who like

them distinctly admit "the possibility of perfection in the present state," and blame Mr. Mahan for announcing this as a new doctrine, one not received by the churches with which he is in connection; they must come in for a share of this condemnation, and must prepare to defend themselves against the very serious charge of *lowering the standard of holiness*.

Our last authority, we know, has Dr. Woods' highest respect and confidence: it is the *General Assembly of the Presbyterian Church*. The following is the 149th question and answer of the "Larger Catechism:"—

"*Is any man able perfectly to keep the commandments of God?*—No man is able, either of himself, or by any grace received in this life, perfectly to keep the commandments of God; but doth daily break them in thought, word, and deed."—*Confession of Faith and Catechisms of the Presbyterian Church of the United States*, p. 268.

This article we have ever supposed sets forth the doctrine of the Presbyterian Church, and though Drs. Pond and Woods, and "devout Christians and orthodox divines," and "evangelical ministers generally," of the same communion, have taken up a different view of the subject, we have not been advised that the *General Assembly* has ever rescinded this article or changed its phraseology. Can Dr. Woods be right then in his representation of *the common ground* upon this point?

As to the writers whose names Dr. W. gives in support of his position, that the attainableness of perfection is an old and common doctrine among "orthodox divines," and "evangelical ministers," we have not had time sufficiently to examine their voluminous writings to become entirely satisfied whether he has fairly represented them. One of them, the learned and pious Dr. Doddridge, says,—

"On the whole, none can pretend to say that it is absolutely impossible for us to do our best, or that God now requires us to do better than we possibly can in present circumstances; nor can we certainly say that no one *has ever exerted the utmost of the capacities God has given him* in any particular act of duty."—*Miscellaneous Works*, p. 459.

But in this instance Dr. Doddridge goes a little too far for Dr. Woods, for he not only admits the possibility of doing all that God requires, but denies that we can be sure that *no one has actually done this*. This is a little more than Dr. Woods wants, to make out his case.

We will now leave the question of the attainableness of perfection, and admitting that Mr. Mahan's opponents have always held as firmly to this doctrine as he does ; and, if you please, that this has always been the doctrine of those "divines" whom Dr. Woods recognizes as "orthodox;" we will now inquire what is the true issue between Mr. Mahan and his opponents, according to them. They say the question is simply one of *fact* :—That Mr. M. affirms and they deny the *fact* that *any have ever attained to a state of Christian perfection, or that any ever will attain to this state.* Now, though this indeed seems to us a mere evasion of the real question at issue ; though it never was *the main* question between the asserters and deniers of the doctrine of Christian perfection ; yet we will pass to see how much is gained by thus changing the ground of the discussion.

Drs. Pond and Woods admit that we are commanded to be perfect, encouraged to seek for perfection, authorized to pray for it, and that it is distinctly promised in the Bible, and yet it is a *revealed fact*, settled and fixed by the pen of inspiration, *that none ever did or ever will attain to this state during the present life.* Now here is an anomaly. *God requires us to seek what he, at the same time, tells us we never will obtain !* Can these learned divines show us any other instance in the word of God where we are required to seek what no one ever attained or ever will attain in this life ? We doubt. And, moreover, we doubt whether this view of the subject helps the matter at all. Who will ever set himself seriously to seek what he knows he never will find ? That there is very little difference, in this case, between *will not* and *cannot*, even in the estimation of the various classes of the opposers of Christian perfection, is perfectly demonstrable.

Dick, as is seen above, identifies holding the doctrine of "the possibility of perfection" with the "fancied attainments" of those who hold this doctrine. Witsius, and the assembly of divines in the Larger Catechism, quote precisely the same passages to prove the *impossibility* of perfection that Mr. Mahan's opponents do to prove the *non-existence* of the *fact*. And it is here very worthy of remark, that of all the passages quoted by these high authorities, not one says any thing about the *unattainableness* of perfection, but they simply assert *facts*. Now supposing, what by the by we do not admit, that these passages mean what Calvinistic

interpreters contend for in their philological exegesis, then they simply assert the fact *that there is no man without sin*. Well, from this *fact*, asserted by the sacred writers, as they suppose, the learned reformer above referred to, Dr. Dick, Mr. Buck, and the General Assembly of the Presbyterian Church, conclude that perfection *is not attainable*. And though Dr. Woods and others on the contrary assert the *attainableness* of a state of perfection, what practical influence will this have upon themselves or others, so long as they deny the *fact* that any will ever attain to this state? Will not the latter be likely to *practice* just as the former *reason*?

Witsius, with singular consistency, carries out the practical bearings of his doctrine. He says,—

“Seeing God has expressly declared that he does not give his people absolute perfection in this life, it is the duty of all to acquiesce in this disposition of the divine will, nor are they allowed to beg of God to grant them that perfection here, which they know he has not appointed for this, but for the other life.”—*Economy of the Covenants*, vol. ii, p. 61.

Now this is right. No man should feel himself authorized to ask of God *now* what he knows is in the divine economy “not appointed for this, but for the other life.” And can Dr. Woods, with his present views, fervently and *believingly* pray to God *to make him perfect now*? Believing him to be constituted just like other men, notwithstanding all he has said upon the subject, we still have some doubts as to this. How a man, in the exercise of a sound mind, can pray, with the expectation of being heard and answered, for what he believes *never was and never will be*, is something quite beyond our comprehension.

But is there any marked difference between the preaching, praying, and the actual efforts of those divines, who, with the Catechism, assert that “no man is able, either of himself, or by any grace received in this life, perfectly to keep the commandments of God,” and those who, with Dr. Woods, simply deny the *fact* that any *ever have perfectly kept the commandments of God or ever will do so*? If there be any such difference, it is yet for us to learn. And should Drs. Woods and Pond begin to preach the *immediate attainableness* of Christian perfection, assuring their hearers that God *requires and promises complete and perfect holiness now*, and that they are *permitted*, and even *bound* to seek for it as *at present* within their reach, how long would it be ere

they would be suspected of strong affinity with the views of the Oberlin divines ?

We shall be happy to learn that these wise and good men are urging all their brethren on to the high mark of entire sanctification, and that their efforts are producing their appropriate effect.

There is, indeed, one light in which the concession of the *attainableness* of a state of entire holiness is truly important. It will naturally enough be concluded, that what is attainable *may be attained*—yea, *has been*, and *will again be attained*. And so the paralyzing influence of the doctrine of the *necessary continuance of indwelling sin* will be destroyed. Indeed, now that the opposers of the doctrine of Christian perfection are admitting its *attainableness*, they will find it rather difficult long to hang upon the simple denial of the *fact*.

Mr. Mahan's opponents say, "the question between us is simply one of *fact*." Though this is not conceded by Mr. M. to be "the question" of difference, and, as we have before said, has never been considered the *main* question between those who assert and those who deny the doctrine of Christian perfection, yet in consequence of its bearing upon that question, it has generally been mooted in the controversy. And now after conceding that the doctrine of entire sanctification is taught in the Bible, and that the state is attainable in the present life, how can any prove that there are no *instances* of this state among men ? How can they know that there is no existing *fact* corresponding with and practically carrying out the doctrine ? If they have this knowledge, it must be the result of a universal knowledge of mankind—they must "know all men, and know what is in man,"—or it must be the result of a perfect knowledge of the nature of things—they must know *a priori* that this perfection is not predicable of man in his present state—that *the thing is impossible* ; or their knowledge must rest upon a specific revelation of the *fact* that none ever was or ever will be thus perfect. No claim, it is presumed, will be set up to either species of evidence above named, except the last. The question, then, to be settled is, whether God has revealed in his word the *fact* that no man ever did or ever will attain to the state in question.

But even if we should find this fact clearly revealed, we are not quite clear of embarrassment. We have the anomaly to account for, of a principle or doctrine without a corresponding fact. We

think it will be found upon the most careful examination, that all the doctrines of the Bible, relating to the improvement of man's moral character, have corresponding facts illustrative of their nature and practical tendency. The doctrine of *repentance* is exemplified in the life and conduct of the true *penitent*; the doctrine of *faith*, in the *believer*; that of *justification* in the *justified*; *regeneration* in the *regenerated*, &c. But, according to the views we oppose, here is the doctrine of *perfect holiness* without any *perfectly holy* individuals to exemplify the doctrine. We do indeed read in the Bible of *saints*, or *holy ones*, persons *sanctified*, *perfect*, &c., but as the "fact" of the existence of an individual entirely holy must not be admitted, the aids of criticism and logic are called in to deprive these terms of their legitimate meaning.

A specimen of the Scripture argument upon this point may not be inappropriate in this place.

1. To say nothing of Enoch, Elijah, Daniel, and others who are represented, as far as we recollect, as without offense, we premise that men of this class are recognized by the sacred writers as living upon earth. The psalmist says, "Blessed are the undefiled in the way, (תְּמִימֵי דֶרֶךְ *perfect of the way*,) who walk in the law of the Lord," Psa. cxix, 1. Again he says, "He that walketh in a perfect way, he shall serve me," Psa. ci, 6. And Solomon says, "The upright shall dwell in the land, and the perfect shall remain in it," Prov. ii, 21. Our Saviour says, "Blessed are the pure in heart, for they shall see God," Matt. v, 8. *Professor Robinson* interprets *οἱ καθαροὶ τῇ καρδίᾳ*, pure in heart; "*sincere, upright, void of evil.*" (See Lexicon.) And *Parkhurst*, "clean, pure, in a spiritual sense, from the pollution and guilt of sin." (See Lexicon.) After giving these few examples under this head, we must pass

2. To such passages as speak of a state of sanctification as preparatory to duties which are appropriate to the present state of being. The psalmist prays, "Create in me a clean heart, O God, and renew a right spirit within me," Psa. li, 10; and adds in the 13th verse, "Then will I teach transgressors thy ways; and sinners shall be converted unto thee." From this it seems evident that the psalmist must have thought of living to do good in the world, after he should have "a clean heart and a right spirit."

And the prophet Ezekiel says in God's name, "Then will I

sprinkle clean water upon you, and ye shall be clean," &c.; "And cause you to walk in my statutes, and ye shall keep my judgments, and do them," Ezek. xxxvi, 25-27.

St. Peter represents our election to be "through sanctification of the Spirit *unto obedience*," 1 Pet. i, 2, "*εἰς ὑπακοήν* ; i. e., in order that they should obey the gospel."—*Dr. Bloomfield*. (*See Greek Testament, with English notes, in loc.*) In all these cases, and many others which might be quoted, sanctification is represented as a qualification for the great duties which are to be done in the present world, and, consequently, cannot be understood as only to be attained at death.

3. Particular instances of this state of holiness mentioned in the Scriptures. Some of these are declared by the sacred writers to have been *blameless, perfect, upright, &c.* Among these are Zechariah and Elizabeth; others profess to have attained to the state indicated by these qualifying terms. Among these we would mention the great apostle of the Gentiles. But we cannot here go into the evidence.

4. Passages which imply gross absurdity, upon the supposition that none are sanctified until death. St. Paul prays that his brethren of the church of Thessalonica may be *sanctified wholly*. Now does he pray that they may speedily be removed from the world? Our blessed Saviour prayed that his disciples might be sanctified: "Sanctify them through thy truth," John xvii, 17. Did he pray that they might be removed hence? This could not be, for he had just said, verse 15, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."

The entire argument of Dr. Woods is not a very specious sophism of the class called *Ignoratio Elenchi, a misapprehension of the question*. And whether, from the light he has shed upon the subject, Mr. M. and his friends will "feel themselves bound in truth to abstain from any further attempt to uphold their scheme by the arguments which" he has "noticed," remains to be seen. They may be sorry indeed that Dr. W. should be so "greatly disappointed" as to the success of his argument, but we fondly hope the glory of God, and the proper elevation of the church, are with them objects of paramount importance.

February 10, 1841.

ART. VIII.—CRITICAL NOTICES.

1. *The School District Library.* Third Series. New-York, 1840. Harper and Brothers. 50 vols. 18mo.

THE publishers of these series are, beyond doubt, rendering a very important service to the community. The cause of school district libraries is identified with the best interests of the people; and there is no way in which it can be effectually sustained but by successive publications, in a collective form, of cheap and good books. We are happy to perceive that the Messrs. Harpers continue rightly to appreciate the obligations they have assumed in this matter; their third series is an admirable one, in all respects worthy of being placed by the side of those which have preceded it; and this, as far as our knowledge extends, is, without any exception, the judgment both of the public and the press. The number of original works in this series is greater than in either of the former, and we notice among their authors the names of some of our best writers and most distinguished scholars: Washington Irving, Dr. Nott, Professor Renwick, Dr. Potter, Professor Upham, Mr. Mackenzie, &c. Halleck and Bryant have also contributed three beautiful volumes, consisting of selections from the British and American poets. The subjects treated of are exceedingly well chosen, and embrace the most interesting departments of useful knowledge. It would be difficult, we think, to find in any other collection of the same compass so great an amount of varied information. While every thing of a sectarian nature has very properly been excluded, we are glad to see that there is a due proportion of valuable religious matter in the present series—such as *Counsels to Young Men*, by Dr. Nott; *Portions of the Family Instructor*, of Professor Sedgwick's admirable *Discourse on Study*, and of Dr. Johnson's inimitable *Moral Essays*. In one respect the volumes in this collection are worthy of all commendation; they are thoroughly pure in language and in sentiment, a circumstance of vital importance in books intended for such an object. There are several works, both original and selected, which on account of their striking merit we should like particularly to notice; but, as our space is limited, and we are desirous to say something in relation to the great importance, &c., of the library system as established in this state, as a means of diffusing useful knowledge among the people, or, in other words, of educating the entire mind of the community, we must content ourselves with this general expression of opinion.

It is now about six years since the subject of school district libraries

first attracted the attention of a few individuals among us, deeply interested in benevolent designs, and especially in the improvement of our system of popular education. They hoped, by the establishment of these libraries, to awaken a spirit of inquiry and desire of improvement among our youth, that would lead them to habits of self-cultivation, and, at the same time, were persuaded that no method so effectual could be devised for the spread of useful information, and the enlightenment of all classes in the community. These views they presented to the legislature of the state of New-York, and in the spring of 1835 an act was passed, authorizing the inhabitants of any school district to raise by tax the sum of twenty dollars the first year, and ten dollars in any subsequent year, to be applied to the purchase of books for a district library. This act, however, being simply permissive, while the subject itself was entirely new, attracted but little attention, and only a very small number of districts availed themselves of its provisions. Still, the friends of the measure were not discouraged. They again pressed it upon the notice of the legislature with renewed earnestness; and, in April, 1838, that body, in a spirit of enlightened liberality worthy of all praise, appropriated from the income of the United States deposit fund (the whole of which had been nobly set apart for purposes of education) the sum of fifty-five thousand dollars annually for three years, to be apportioned among the school districts according to the number of children between the ages of five and sixteen that they were respectively reported to contain, with the condition, that it should be expended by them within the year, in the purchase of books for a district library; directing, at the same time, that an equal amount should be raised by a tax on the people at large, making together the sum of one hundred and ten thousand dollars, to be applied annually, for the period before named, to this object. This period was extended, in the following session, from three years to five; after which, as the law now stands, though the same amount will continue to be distributed, the inhabitants of the districts will be at liberty to employ the money so received, either for the maintenance of a library or the payment of teachers' wages, at their discretion. We cannot doubt, however, so thoroughly convinced are the community at large of the importance of perpetuating the system so happily commenced, and of giving to it the fullest development, that the latter period will be further extended, or, what is perhaps still more probable, that the discretionary clause will be entirely withdrawn, leaving it mandatory on the districts, without any limitation of time, to expend the money for the support of a library, and for nothing else.

The first distribution of library money was made in the spring of

1839. In his report, presented to the legislature the following spring, the superintendent states, that over six thousand districts had provided themselves with libraries, comprising in all about two hundred and fifty thousand volumes. But as this was only the first starting of a new and widely extended system, the returns had necessarily been very imperfect, and the number of districts that had actually purchased libraries was probably over seven thousand, and the whole number of volumes not less than three hundred thousand. The number of efficient school districts in the state may be set down at about ten thousand, and the delinquency of the remaining three thousand districts, supposed to have been without libraries, had been owing, we may presume, in most cases, either to the remoteness of their situation, or the smallness of the sum received by them, or the want of proper knowledge how to proceed. The superintendent not having yet presented his report for the last year, we can only refer to the governor's message, recently delivered, for information as to the progress of the cause up to the present period. In this he says, "There are very few districts which have not complied with the act providing for the establishment of school district libraries, and there are at this time in these various district libraries about one million of volumes. These libraries generally include history and biography, voyages and travels, works on natural history and the physical sciences, treatises upon agriculture, commerce, manufactures, and the arts, and judicious selections from modern literature." Thus in the two first years of the experiment, two hundred and twenty thousand dollars have been distributed, not far from a million volumes, with few exceptions, of good and useful books have been procured, and are scattering light and knowledge over every portion of the state, and nearly all our school districts are furnished with libraries.

These, it must be admitted, we think, are highly gratifying results, and full of promise for the future. We congratulate, therefore, the early and untiring friends of this measure, on the signal success that has crowned their efforts, and the community at large, who have so honorably sustained it, and who will not fail to reap its rich benefits. Of their own noble state, that leads the way in this great and good work, its citizens may feel more justly proud; and we would say to every state in our glorious Union, "Go, and do thou likewise"—that throughout all our borders there may be established the united influence of intelligence and virtue.

2. *Oxford Divinity compared with that of the Romish and Anglican Churches: with a special View to the Illustration of the Doctrine of Justification by Faith, as it was made of primary Importance by the Reformers; and as it lies as the Foundation of all Scriptural Views of the Gospel of our Lord Jesus Christ.* By the Right Rev. CHARLES PETTIT M'ILVAINE, D. D., Bishop of the Protestant Episcopal Church in the diocese of Ohio. 8vo., pp. 546. Philadelphia: Joseph Wheaton & Son. 1841.

THE doctrines of the Oxford divines, as set forth in the celebrated *Tracts for the Times*, and other publications, have been considered by many, both Protestants and Romanists, as a departure from the true doctrines of the Reformation, and a virtual return to those of popery. In two Catholic discourses upon *the rule of faith*, which we heard last May in Baltimore, one of them from the celebrated Bishop England, these divines were quoted in proof of several distinguishing doctrines of the Romish Church. And, in our view at least, the authorities were pertinent to the purposes for which they were employed.

Bishop M'Ilvaine has conclusively *proved*, in the work whose title is given above, the identity of *Oxfordism* and *Romanism*. His discussion is wholly theological, and he directs his attention to one great and leading doctrine, viz., "justification by faith." This doctrine is by these divines confounded with sanctification, and so rendered entirely nugatory. They assert the "real identity, in matter of fact, between sanctification and justification," and allege that "justification and renewal" are "convertible terms." Justification is represented as "coming to us through our sanctified wills and doings."

But their notions of sanctification itself are equally crude and anti-scriptural. They hold to "baptismal regeneration," i. e., that the soul is really renewed by this external ordinance. So according to this theory, *baptism* is the grand instrumental cause of human salvation in all its parts! These doctrines the bishop proves to be fundamental in the Romish theology and wholly antiprottestant. Numerous other developments of the peculiar dogmas of Rome, growing out of these capital errors, are detected by the bishop.

It has sometimes been said, "A great book is a great evil." According to this maxim, many will be disposed to find fault with the work before us. Perhaps for popular effect the author might in many places have condensed to advantage; but, for our part, we read the book without weariness to the very close. The quotations from the reformers are full and pertinent, and reflect much light upon their theology. Though we must not, by this notice, be supposed to indorse all the bishop's views, yet in general we consider him quite evangelical; and, upon the whole, would most earnestly recommend the work to all who wish a clear, extended, and comprehensive view of the character and tendency of *Oxford divinity*.

The mechanical execution of the work is truly creditable to the publishers. They have given this excellent work, of an excellent author, a most beautiful dress.

3. *The Convert's Guide and Preacher's Assistant.* By Rev. T. MERRITT. 18mo., pp. 260. New-York: published by George Lane. 1841.

THIS manual, as the title imports, is especially designed for the benefit of those who are young in religion. The directions and instructions which it contains are the fruit of much thought and deep experience in the things of God. It constitutes a concise body of practical divinity, and cannot fail to be eminently useful in helping the convert, be he young or old in years, to a right understanding of his duty, and the means of defense against the numerous snares which may be laid for his feet. It will be found an effective "assistant" to the faithful pastor in feeding the *lambs of the flock* with the "sincere milk of the word, that they may grow thereby."

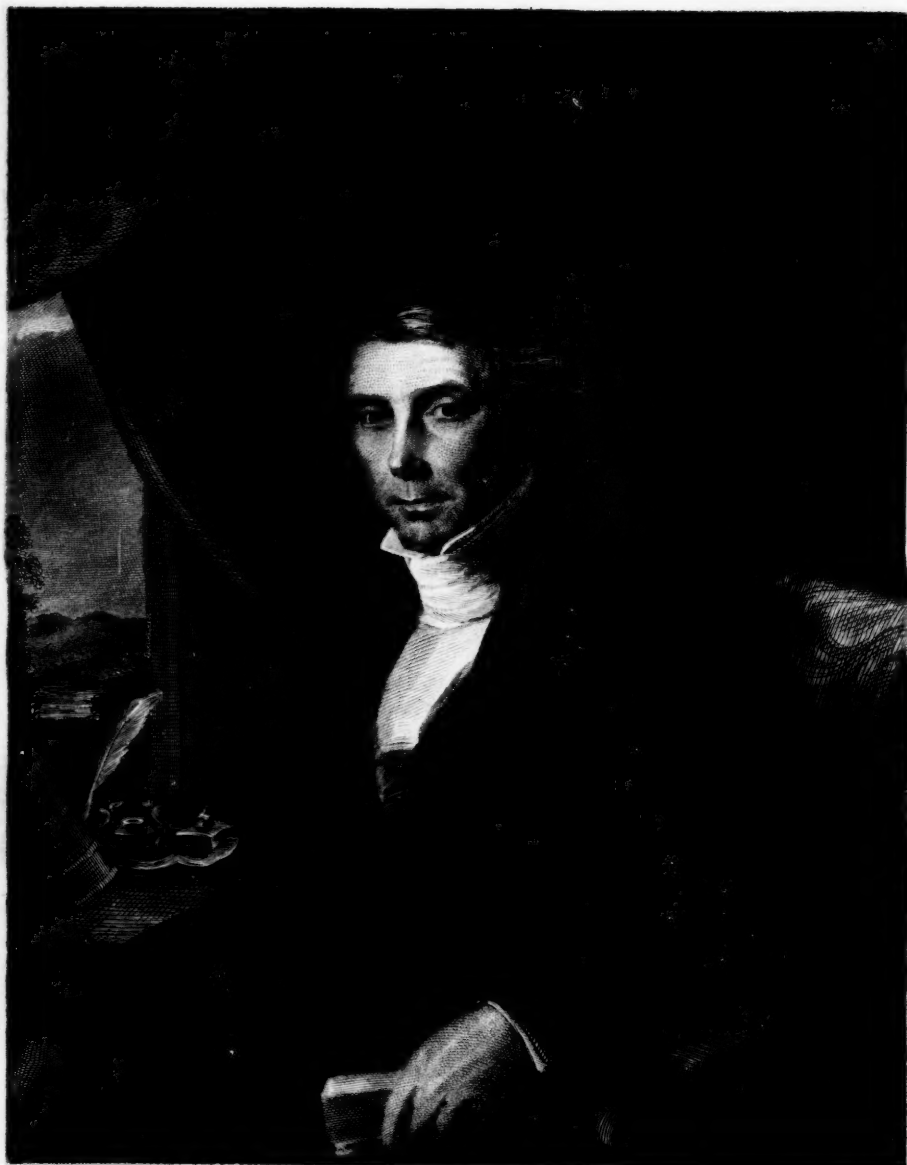
4. *The Wesleyan Student; or, Memoirs of Aaron Haynes Hurd, late a Member of the Wesleyan University, Middletown, Conn.* By JOSEPH HOLDICH, A. M. 18mo., pp. 288. New-York: published by G. Lane. 1841.

WHEN a young man works his way through numerous difficulties to eminence as a student, and by excessive application fritters away the wheels of life before he completes his collegiate course, we naturally inquire, To what purpose is this waste of strength and talent, in the mere work of *preparation* for a course of usefulness, which is never realized? The interesting little volume before us answers this question. We here have a messenger of God, if you please, a *missionary*, sent out of the woods of Canada into our higher literary institutions to do his Master's work. That work was *well done*, and the fruit will long remain. We have not space adequately to describe this excellent Memoir of an excellent and most promising young man. But we would most earnestly recommend it to the attention of all who want a rich repast—a feast of rational entertainment and of spiritual instruction. Especially would we commend it to the young, and *more especially* to students, and *still more especially* to those who have at any time sustained the relation of a *student* in the Oneida Conference Seminary, or the Wesleyan University. To such it will have a peculiar charm.

5. *The Obligations, Subjects, and Mode of Baptism.* By Rev. HENRY SLICER. 18mo., pp. 262. New-York: published by G. Lane. 1841.

THIS work is upon a subject which has been discussed on both sides by many able and learned divines, and yet there seems little prospect of a termination of the controversy. The author treats the subject as a controversialist; and bringing his antagonist to the test of Scripture and argument, he exhibits in a clear and strong light the weak points of his theory. Though perhaps we ought to say, his touches are sometimes too caustic, yet our author has, doubtless, shed much light upon this truly vexed question, for which the public ought to be grateful.

MR. BROWNSON complains that injustice is done him in our January number, in making him oppose "the institution of marriage," whereas he only denies it to be "a religious institution—a sacrament, rather than a civil contract." We are happy to learn that Mr. B. does not maintain what our correspondent considers the legitimate consequences of his positions; but would be still better pleased, should he see proper explicitly to retract his *language* on that subject. We have not room for Mr. B.'s letter, or we would insert it entire, though it is quite too small a covering to hide the absurdities of his system.



Drawn and Engraved by H.W. Doctson.

THOMAS WOODCOCK, JR. M.D. 1835.

President of Dickinson College.

Printed by H. Goss.

